

THE
Juvenile Instructor

VOL. 53

MARCH, 1918

NO. 3



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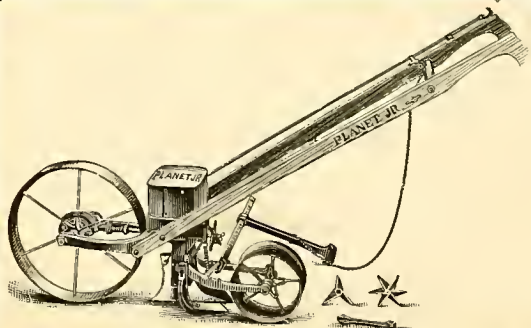
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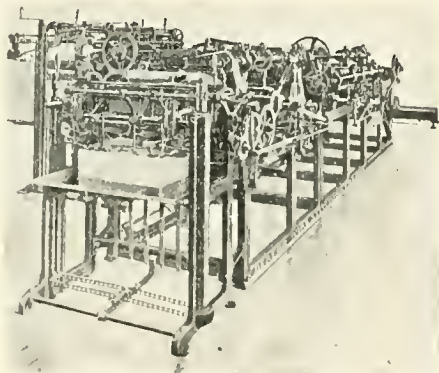
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LONDON CONFERENCE REUNION

It will be interesting to Saints and Missionaries, late of the London Conference, to know that a permanent organization has been effected of the London Conference Reunion, the following officers having been appointed:

L. A. Southwick, President.

R. H. Jones, 1st Vice-President.

D. E. Hammond, 2nd Vice-President.

J. Rothery, Secretary.

EXECUTIVE COMMITTEE:

L. A. Thody.

John T. Seaich,

W. Rook,

J. W. E. Tomlinson,

J. Brooks.

The purpose of this organization is to welcome new comers to this country, assist them to become creditable citizens of the United States; to foster and stimulate old-time friendships, and to conduct a neighborly work, spiritual and temporal, amongst those interested in the activities and friends of the London confines.

Since the last October general conference several active committee meetings have been held preparatory to the April, 1918, Round-Up London Conference Reunion, to be held Friday, April 5th, at 8 o'clock, in the Pioneer Stake Hall, 126 West Fifth South, and it is urged that all interested friends—both missionaries and emigrated Saints—will bear this event in mind and make it a point to be present.

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SAMPECK CLOTHES—THE STANDARD OF AMERICA

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

The Truant

A pleasant, sunny, shadow-dappled way
With wind-blown daisies growing by its edges,
Still waters, where the quiet wood-things play
And cowslips gleam like gold among the sedges.

A pebbly path to sunny pasture lands,
Where gentle cows doze through the long warm mornings,
Where migrant birds arrive in chattering bands
And then are gone without a note of warning.

Blue hills beyond the sloping green invite
The mind and feet as well to go a-straying.
Here lies the rings where fairies dance at night,
And faint are heard the pipes of Pan a-playing.

Who blames the sturdy, bare-legged, brown-faced boy
Who but the pleasant path of peace pursuing,
Finds in such scenes as this his greatest joy,
And leaves the path of duty in so doing.

Of what avail to him are text books dry,
With Nature's open page far more inviting,
And who would wantonly shut out the sky,
When all without the senses are delighting.

He knows the trout are leaping in the brook,
His eager, boyish soul is sick with longing
To cast aside his pen for line and hook,
And hie to where familiar friends are thronging.

So let him go; it may not be for long
Such simple joys will set his pulses throbbing.
Break not the harmony of youth's glad song,
And it's first free wild sweetness be not robbing.

ESTELLA WEBB.

Pinedale, Arizona.



MOUNT OF THE HOLY CROSS, COLORADO, ALT. 13,978 FEET.
REACHED FROM RED CLIFF, ON THE DENVER AND RIO GRANDE RAILROAD.



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

VOL. 53

MARCH, 1918

No. 3

Beauty Spots of the Inter-Mountain West

By Claude T. Barnes

X

THE MOUNT OF THE HOLY CROSS

He that is devout cannot fail to feel the sacred appeal of the mount of the Holy Cross; for not only the cross of unsullied snow, but the majesty of the mountain itself as well as the crystalline purity of the heavens, also, invoke the deepest veneration. This stupendous and solemn mount, 13,978 feet high, near Red Cliff, Colorado, has a spell so simple, so direct and spiritual that mere words cannot amplify or even adequately describe its mystery.

Seen but casually it appears much like dozens of other immense heights of the Rockies: it shows the same rocky escarpments and furrows quite similarly chiseled by the rains of ages; it is surrounded by peaks of al-

most equal magnitude and beauty; and it is draped no more strikingly with pure white clouds; yet its wonderful cross of snow, suggestive at once of calvary, lingers in the memory long after other mounts have faded.

Napoleon said, "Imagination rules the world;" and, indeed, often a phenomenon of nature may be much more effective in awakening thoughts of the Divine than the finest cathedrals and most impressive of shrines.

To one given to contemplation it is an event of a lifetime to recline towards evening on a neighboring hillside, and watch the Mount of the Holy Cross pass through the lurid crimsons and rich purples of sunset only to repose later in the sweet stillness of night when the stars seem to open the way through the unfathomable depths of the heavens.

There was War in Heaven

Primeval Conflict Over Satanic Autocracy

By James E. Talmage, of the Council of the Twelve

"And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven" (Rev. 12:7, 8; read also the next succeeding verse).

John the Revelator beheld in vision this scene of primeval conflict between the hosts of unembodied spirits. Plainly this battle antedated the beginning of human history, for the dragon or Satan had not then been expelled from heaven, and at the time of his first recorded activity among mortals he was a fallen being.

In this antemortal contest the forces were unequally divided; Satan drew to his standard only a third of the spirit children of God (Rev. 12:4; Doctrine and Covenants 29:36-38 and 76:25-27), while the majority either fought with Michael or refrained from active opposition, and so accomplished the purpose of their "first estate." The angels who followed Satan "kept not their first estate" (Jude 6), and so forfeited the glorious possibilities of an advanced or "second estate" (Pearl of Great Price, Abraham 3:26). The victory was won by Michael and his angels; and Satan, theretofore a "son of the morning," was cast out of heaven, yea "he was cast out into the earth, and his angels were cast out with him" (Rev. 12:9).

About eight centuries prior to John's time, the principal facts of these momentous occurrences were revealed to Isaiah the prophet, who lamented with inspired pathos the fall of so great a one as Lucifer, and specified selfish ambition as the cause. Read Isa. 14:12-15.

The question at issue in the war in heaven is of first importance to hu-

man-kind. From the record of Isaiah we learn that Lucifer, then of exalted rank among the spirits, sought to aggrandize himself without regard to the rights and agency of others. He aspired to the unrighteous powers of absolute autocracy. The principle for which Michael, the archangel, contended, and which Lucifer, son of the morning, sought to nullify, comprised the individual liberties, the free agency of the spirit hosts destined to be embodied in the flesh. The whole matter is set forth in a revelation given to Moses and repeated through Joseph Smith, the first prophet of the present dispensation:

"And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice" (Pearl of Great Price, Moses 4:1-4).

Thus it is shown that before this earth was tenanted by man, Christ

and Satan, together with the hosts of the spirit-offspring of God, existed as intelligent individuals, with ability and power of choice, and freedom to follow the leaders whom they elected to obey. In that innumerable concourse of spirit intelligences, the Father's plan, whereby His children would be advanced to their second estate, was submitted and doubtless discussed.

Satan's plan of compulsion, whereby all would be forcibly guided through mortality, bereft of freedom to act and agency to choose, so circumscribed that forfeiture of salvation would be impossible, and not one soul could be lost, was rejected; and the humble offer of Jesus the First-born—to live among men as their Exemplar, observing the sanctity of man's agency while teaching men to use aright that divine heritage—was accepted. The decision brought war, which resulted in the vanquishment of Lucifer and his angels, and they were cast out, deprived of the boundless privileges incident to the mortal or second estate.

Ever since the beginning of human existence on earth, the deposed "son of the morning" and his followers

have been compassing the captivity of souls. *The plan of salvation is the gospel of liberty.* And now, in these the last days, immediately precedent to the return of Christ, who shall come to rule in righteousness on earth, the arch-fiend is making another desperate effort to enthrall mankind under the autocracy of hell. The conflict under which the earth groans is a repetition of the pre-mundane war, whereby the free agency of man was vindicated; and the eventual issue of the current struggle is equally assured.

Our own great Nation has entered the bloody conflict in defense of the God-given rights of man. It is no less due to their sense of religious duty than to their obligations as citizens of the Republic that members of the Church of Jesus Christ of Latter-day Saints in America have responded so readily and effectively to the call for service in support of the Government, which they verily affirm has been established through direct inspiration from Heaven. It is contrary to the revealed word of God that any man shall exercise arbitrary dominion over his fellows.

Cheer Up!

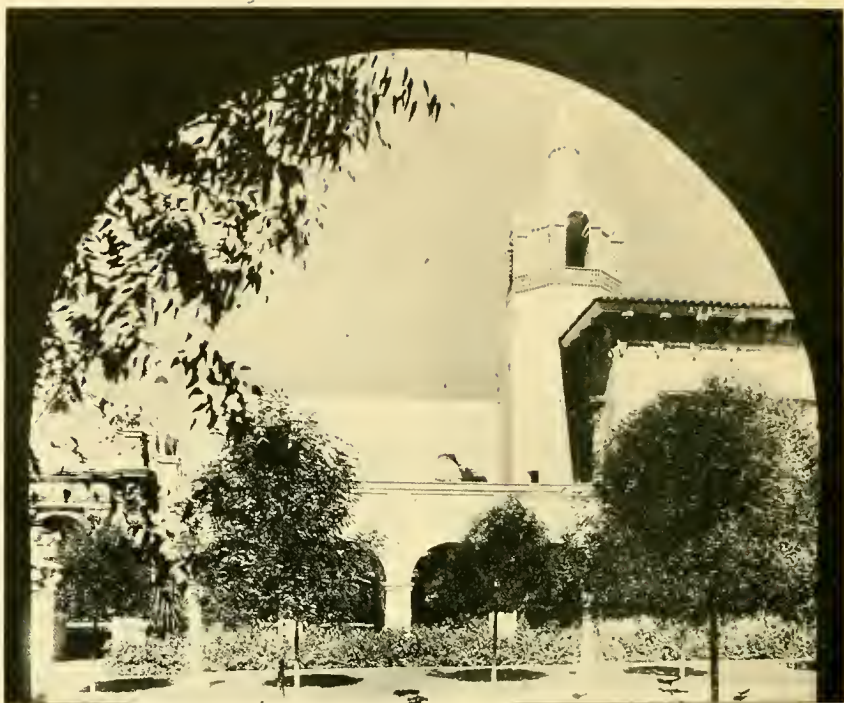
Cheer up! The world is taking your photograph! Look pleasant! Of course you have your troubles; a whole lot of things bother you, of course. You find life a rugged road whose stones hurt your feet. Nevertheless, cheer up!

It may be that your real disease is selfishness—ingrown selfishness. Your life is too self-centered. You imagine your tribulations are worse than others bear. You feel sorry for yourself—the meanest sort of pity. Rid yourself of that and cheer up.

What right have you to carry a picture of your woe-begone face and funereal ways about among your fellows, who have troubles of their own? If you must whine, or sulk, or scowl, take a car and go to the woods, or to unfrequented lanes.

Cheer up! You are making a hypothetical case out of your troubles, and suffering from a self-inflicted verdict. You are borrowing trouble and paying a high rate of interest.

Cheer up! Why in a ten-minute walk you may see a score of people worse off than you. And you are digging your own grave, and playing pall-bearer into the bargain. Smile, though it even be through your tears.—Selected.



THE TOWER OF THE SCIENCE AND EDUCATION BUILDING

From the Arcade of the Building across El Prado, at the Panama-California International Exposition, San Diego

In and Around San Diego

By Elisabeth Cannon Porter

In San Diego it is always June as the temperature does not vary six degrees the year round. The town is not quite as large as Salt Lake. It fronts on San Diego bay, which astute Californians, with an eye to advertising, call the "Naples of America." It is blue and sunlit, but there the similarity ceases, as, instead of the picturesque fishing craft of the Italian city, it has great gray battleships resting on its waters.

Out in the harbor is North Island where French aviators are teaching our boys the latest kinks in flying as practiced on the western front.

Coronado, a low-lying near-island is connected to the mainland by the Silver Strand. It boasts a large wooden hotel, a Japanese tea garden, and a

row of thatch tents, romantically called the "Tent City of Coronado."

Point Loma is a rocky hook with



The Organ



LA LAGUNA ESPEJADA (MIRROR POOL)
Panama-Pacific International Exposition, San Diego

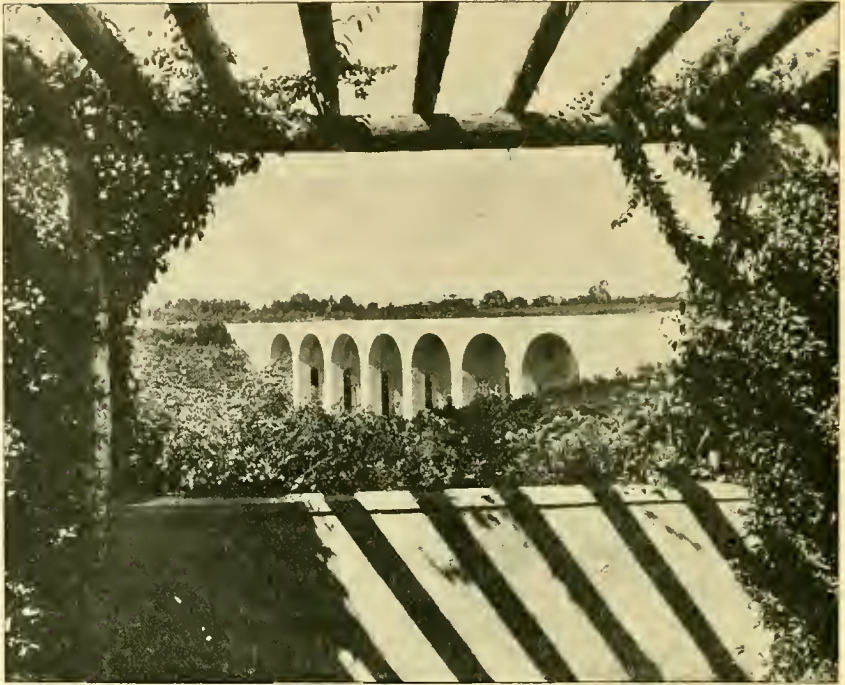
the gray ocean on one side and the blue bay on the other. The old Spanish lighthouse looms white on the heights, but the modern electric one squats down on the beach. Here are placed Uncle Sam's great guns, set in cement and trained on the harbor. Madame Tingley has her Theosophical gardens at Point Loma. To one not interested in theosophy they would appeal as a venture in real estate. She got a grant of land from the government here to establish her school, and the location is now above price. The madame has planted over two thousand kinds of trees in the willing soil. Not far from here are Sunset Cliffs and the Cave of the Winds where gray ocean gives a continuous performance.

On the way back to the city of San Diego one passes through the "Old

Town" where Ramona's marriage place is pointed out. It is a truly delightful garden surrounded by a musty



The Lath House Conservatory



A PEEP THROUGH A VINE COVERED PERGOLA,
Showing the Famous Puento Cabrillo at the Panama-California International Exposition at San Diego

old house. There is a "wishing well" equipped with sanitary drinking cups. In the ancient kitchen hung with red peppers and spider webs some wag has written on the wall, "No, these electric lights were not here when Ramona was married."

During the exposition Balboa park was a gorgeous Spanish city, only without the dirt and noise and smell of inhabitants. Gone now are the exhibits, the gowns and tapestries of the French, the stuffed animals from Canada, the Neapolitan vases of the Italians, the half-breed fruits and flowers of the California wizard, Luther Burbank. The Indians of the "Painted Desert" region have wended their way back to their mesas in Arizona. But the archaeological exhibit from the cliff dwellings of Southern Utah remain there in the Museum of the Southwest. There is the model intensive

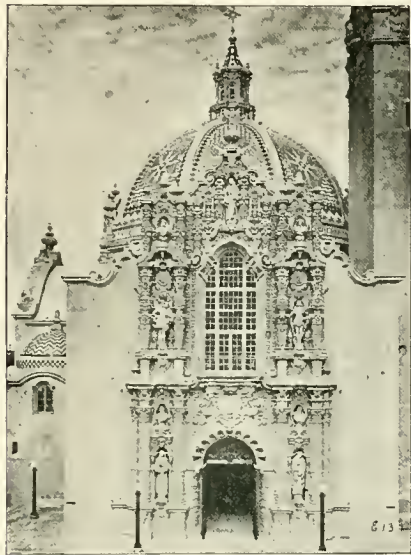
farm which demonstrates how most



Southern Counties' Building, San Diego

things can be raised, including a family, on ten acres. This was learned fifty years ago in Utah by the Latter-day Saints.

The outdoor organ still remains as



The Beautiful Entrance to the French Exhibit

do the wonderful gardens, which were by far the finest exhibit of the exposition. There have been other "world's fairs," but never one draped in wisteria and bougain-villea, blazoned with cannas and shadowed with palms. Lilies repose on the bosom of the pools

and peacocks strut amidst the heather. A hundred thousand plants from all over the world bask here in the southern sunlight. It is the highest tribute that can be paid to California's salubrious climate. The conservatory, housing a tropic jungle, is built of laths, not glass.

Last but not least, on the flats about eighteen miles away is Camp Kearny. Here our gallant Utah boys are taking their last training before embarking for France.



California Building, Panama-California International Exhibition, San Diego

Mother's Apron Strings

When I was but a verdant youth,
I thought the truly great
Were those who had attained, in truth,
To man's mature estate.
And none my soul so sadly tried,
Or spoke such bitter things,
As he who said that I was tied
To mother's apron-strings.

I loved my mother, yet it seemed
That I must break away
And find the broader world I dreamed
Beyond her presence lay.

But I have sighed and I have cried
O'er all the cruel stings
I would have missed had I been tied
To mother's apron-strings.

O happy, trustful girls and boys!
The mother's way is best.
She leads you 'mid the fairest joys,
Through paths of peace and rest.
If you would have the safest guide,
And drink from sweetest springs,
Oh, keep your hearts forever tied
To mother's apron-strings.

—Nixon Waterman.

The Assurance of Things Hoped For

By John Henry Evans

"Now, Millie, whatever else you do while I'm away, you must not play with those dishes."

Mrs. Condon lifted the burlap curtain that hung over the doorway in place of a door, and passed out. But fearing, it would seem, that the point had not been made quite impressive enough, she suddenly wheeled about in her tracks, the edge of the burlap in her hand, peered stern-faced from behind it, and repeated the command with great earnestness, adding, "Remember, if you dare to touch them and break one of them, I'll punish you as you have never been punished before in all your eleven years!" And she left the house and pursued her way over the grass-covered prairie toward the town of Independence.

Millie put aside the burlap curtain and looked after her mother. So, too, did Buffer, a large and beautiful Newfoundland. A feeling of great loneliness crept over Millie, as it always did when she was left by herself. Somehow everything appeared to be coming toward her all at the same time, as things have a trick of doing when you are alone in the dark and can't see anything or anybody. And what a time she had to keep from crying! Indeed, if her mother when she left had said but the least little kind word to her, as she usually did, instead of cross words, the tears would have come in spite of the greatest effort on her part to prevent them. As it was, though, she managed to keep up heart without a great deal of trouble. Meanwhile, Mrs. Condon kept getting smaller and smaller in the distance, till she seemed to step right into a low-hanging cloud and to scurry away out of sight altogether in a beautiful sky-chariot. Only then did Millie take her eyes from the prairie and attend to other things.

Buffer followed her into the room and lay down indolently in a bolt of sunlight, which stole through what the family were pleased to call the window, where he might keep an eye on his little mistress, if she were not too long about it, to see whether she manifested the least inclination for a romp.

The very first thing that Millie's eyes fell upon when she turned round was those forbidden dishes. There they were, piled up high on the middle of the small round table off which the Condons ate three times a day. They were there, not because Mrs. Condon was an untidy house-keeper nor because she had not had time to put them away before she left, but rather because there was no other place to put them. You see, the house, small and rudely put together as it was of unhewn logs, had been built in a great hurry, the family had moved into it as soon as the dirt-roof was on, and Mr. Condon and the boys had to go to work at other things, instead of finishing it, in order to make ends meet. And then, too, there was no sideboard, not even a cupboard, in the Condon household; they had come here from Ohio in such a hurry and were able to take so few things with them. But however it came about, there they were at any rate, a standing invitation to Millie to come and lay her soft hand on them, to feel their smooth and shiny surface, and to have a play-dinner with them, even though any other children she might have with her would be but children of the imagination.

Oh, she would have liked to touch them! She knew them as the most valued treasures of the family, not merely on account of their usefulness but also on account of the beauty of some of them. In the six months the

Condons had been in Jackson county Millie had not seen anything to compare with them, certainly not when her mother had taken her to see the Shumans and the Baldwins, their nearest neighbors, who had nothing but the commonest dishes and enamelware. Millie was sure there were no such dishes to be found in all Missouri, and she often said so. Most of them, to be sure, were plain enough, but some of them were beautifully flowered. This was especially true of that big platter, leaning so perilously against the heap. In the bowl of it was a picture of a gorgeous sunset, with violets strangely sprinkled round the margin, as if they had just rained there after the going down of the sun. It was the only one left of a set of dishes that had been given to Mrs. Condon's mother when she married in Western New York, and, you may be sure, was valued accordingly.

Carried away by thoughts of the dishes, Millie went closer to the table. She tiptoed round it cautiously, stopping now and then to examine what she had admired scores of times before. "How dainty it is!" she said of the platter. Again and again she said this, under her breath. "But," she added each time, "I mustn't touch it." The rim of the platter rested against the edge of one of the two boards where the table opened to allow a leaf to be inserted when all the family were to eat. "The least little jar of the table," she said, "would make it go apart—and then what would happen!" She put forth her hand to move it, saying as she did so, "I'll just—no, I won't either, 'cause that would be touching it."

Her eye glanced toward Buffer. He was asleep, his head comfortably resting on his outstretched paws. She stole softly up to him, stooped, and gave his tail a gentle pinch. Buffer opened his eyes and looked at her goodnaturedly, wagging his tail out

from between her fingers. Presently she jumped up, almost shouting.

"Here, Buffer, let's have a jolly romp!"

Buffer jumped up, too, and looked at her mischievously, as much as to say, "All right—where shall we go?"

Millie ran to the opposite side of the table from where Buffer was. It was understood between them that neither should take an unfair advantage of the other by going under the table. So Buffer pursued Millie round the table, like the true sportsman that he was, if I may say so of a dog. Round and round they went, now this way and now that, Millie always trying to keep Buffer exactly opposite to her. This was not so very hard for Millie, for she was lighter and more nimble than her huge, clumsy companion. It was great fun, especially when the dog went flying past her to the other side of the room and came back again, mouth open and tongue lolling out long and red. Millie laughed, and Buffer barked, till you would have thought, if you had not known what was going on, that there were many dogs and children in the house and that the children were in danger of their lives.

And once when Buffer came back from one of these side trips, as Millie called them, and nearly caught her by the dress, she took hold of the edge of the table and pulled it asunder. Down came the sunset platter on the hard ground, breaking in three pieces.

Horror-struck, Millie stared at what she had done, as if she disbelieved the sight of her own eyes. Buffer, too, looked as if he knew that something dreadful had happened, for his eyes, full of alarm, went from the broken dish to the flushed and terrified face of the girl. She stood there, unable to move it seemed, for ever so long.

"Oh, what shall I do?" she exclaimed, catching the fingers of one

hand in the palm of the other and sending the nails into the flesh.

Either the question or the tone in which it was uttered went straight to Buffer's heart, for he wagged his tail sympathetically and then sat down on it, a look of extreme tenderness coming to his eyes as he lifted them to Millie's face.

Millie gingerly picked up the three pieces of the platter and laid them together on the vacant half of the table. They flew apart as soon as she did so. Then she fell to examining the platter, as if looking at it would make it go whole again. Buffer, apparently believing that he was the cause of the accident, slunk away to the rapidly diminishing bolt of sunshine and lay down, and pretty soon, as if on thinking the matter over and coming to the conclusion that he was not to blame after all, he closed his eyes and went to sleep. Millie sat down disconsolately on a chair, her feet on the upper rung and her face white and full of pain.

She knew what would happen. She would get a terrible whipping. It was sure to be a whipping, for that was what her mother always threatened in extreme cases. Did she not say it would be such punishment as Millie had never had before in her life? And her mother never forgot, like her father, nor did she allow anything to change her mind. Millie dreaded a whipping most of all. She was used to being scolded, and so she would not mind that a bit. If her mother would only say, when she returned, "Now, Millie, you can't have anything to eat for a whole week," or "Millie, you can't stay here any longer, you must go somewhere else," or even "Millie, I'm going to shut you up in a dark place full of things you can't see with your real eyes"—she thought she might be able to stand it a great deal better than a whipping. Nellie Hoggan, who lived in Ohio, said she didn't mind a whipping nearly so much as

she did a scolding or being shut up in a dark room, but Millie always declared she would lots rather be killed outright—though she did not explain how—than to be beaten.

What should she do? This question just would come into her mind. Always she kept looking furtively at the doorway, as if her mother were on the point of coming, whereas it was certain that she would not come for some time yet. Presently she began to sob as if she were in physical pain. Buffer came up to her, put his head affectionately on her lap, and looked up into her face, his tail wagging gently. Then she threw herself upon him, the tears bursting unrestrained.

At last there came an end to the tears—a rather sudden end. All at once her face brightened. She jumped up and ran into the family bedroom, Buffer following her, light-hearted and gleeful as she. She gave a quick glance about the room. The one thing that held her attention was a switch up there above the enlarged portrait of her grandfather—her mother's father. She instinctively shivered and drew her eyes away. Then she knelt down by the side of the bed. Buffer, too, who had been trained to take part in the family prayers, put both of his dusty forepaws upon the bed and laid his head on them, his eyes meantime sidling toward Millie. Millie mumbled a timid prayer and then rose from her knee.

"Oh, I feel so happy, Buffer dear!" she exclaimed, giving the Newfoundland a hug.

Millie led the way out into the great out-of-doors, of which there was a good deal in the Missouri of those days. There the two ran about, light-hearted, care-free, till the speck that had disappeared in the cloud-chariot earlier in the day made its reappearance, only this time growing ever larger and larger. As soon as Millie saw it, she and Buffer ran to meet it.

Mrs. Condon entered the house first.

If she had divined that the platter was broken, she could not have sooner found it out. It was as if that were the only thing in the room. Then Millie came in. Mrs. Condon stared first at the broken dish and then at her daughter.

"It got broken, mother."

A certain hardness was coming into the mother's face. "It don't seem to worry you very much," she said.

Millie knew by this token that the end was not yet.

After that Mrs. Condon said not a word, but bided her time. There was a heavy vein of Scotch in Millie's mother, which showed itself in a power of reserve. She slowly laid some parcels on the table, and as deliberately took off her bonnet and a light shawl. These she placed carefully on a chair.

Millie, meantime, watched her mother out of the tail of her eye. There was no doubt as to what Mother was thinking about. But Millie was not apparently in the least concerned as to what would happen. Mrs. Condon had hit in straight when she said that the breaking of the platter was not worrying Millie greatly.

"Millie, come in here!"

Mrs. Condon led the way into the

bedroom. There she reached up and took down the switch. Then she faced the child, her own countenance showing signs of extreme wrath. Millie for the first time looked frightened in the situation.

But Mrs. Condon made no effort to apply the switch. She stood there like the figure of a woman in a picture, bending a little forward over Millie, both hands rather limp in the ample creases of her skirt. The switch dropped to the floor.

Millie looked up again into her mother's face. The anger was all gone and in its place was a look of love and compassion. Millie was not surprised. It was no more than she expected to see there. But a glow of triumph flushed her cheek.

"Child," said Mrs. Condon in great mystification, "what on earth has come over me? I can't for my life lay a hand on you, and what's more I don't want to."

"I know what's the matter, mother—the Lord won't let you whip me; I prayed that you wouldn't give me a beating. It was an accident, the breaking of the platter."

Her eyes moistening, Mrs. Condon clasped Millie to her heart.



WAITING PATIENTLY FOR BREAKFAST.



EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT JOSEPH F. SMITH, Editor
GEORGE D. PYPER, Associate Editor
T. ALBERT HOOPER, Business Manager

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SALT LAKE CITY,

MARCH, 1918

Meaning of Thrift

The thrift campaign now on, has something in it more significant than the mere buying of thrift stamps; this, under existing conditions, seems to be necessary, of course, for our Government needs money; but how we may get the money to buy those stamps is a thing of great importance to us as individuals, as well as to our Nation. One of the prime purposes of this great movement is to cultivate habits of economy in the lives of the reputed wasteful Americans. Of all people, ours are doubtless the most

extravagant. We earn more, we spend more and save less out of our earnings, than any other people in the world. No better temporal lesson can be inculcated or impressed upon the minds of our children than that which leads to habits of economy, which is the parent of thrift. How to earn money and how to spend it prudently, not niggardly, is a matter of plain common sense that should be taught to children from the time they first begin to learn the value of money. A consistent example in using money by parents is worth more to their children than their precepts. The world seems full of thriftless parents, who are always behind with their bills, always battling with poverty. In most cases there is no excuse for such conditions in our blessed land of plenty. When sickness or other misfortunes come, there may be an excuse for it, but far too often, almost as a rule, poverty is due to improvidence, extravagance or sheer wastefulness. The proof of this is not hard to find. In the home of the thriftless will generally be found wastefulness, both in the use of food and clothing, as also utensils and furniture carelessly used, if not shamefully treated. Out in the fields we see the mower, the hay-rake, the plow, the cultivator, buggies, wagons and even automobiles, rusting in the winter storms, or shrinking under the summer's heat. The barn-yard, too, will present similar scenes of carelessness and waste. Fences delapidated, gates half hung and patched together with rusty wires, feed-racks out of repair, barn-doors swinging on half-broken hinges, mangers and feed troughs broken and unfit for use, resulting in the extravagant waste of forage, harnesses

throw upon the ground together with saddles and bridles, which should always be carefully housed and hung out of the dirt, wet and heat, and many other things too numerous to mention here. Again, these unfortunate, thriftless people are most frequently seen at picture shows, theaters and places of amusement. Their children are not generally denied a limitless amount of toys and sweetmeats so long as there is a penny left, or credit for them can be obtained. And these are the people who are always ready with a hard luck story in explanation of their improvident condition. Luckily for others they have no one to blame for their condition but themselves.

But some of these people will say, Am I not responsible for my own acts? If I want to use a bar of soap in my bath when a quarter of a bar of soap would be ample, whose business is it? If I choose to use three times the amount of soap in my washing that some other woman would use in an equal task; if I put on my costliest clothing and choose to do my barn-yard work in them, and especially to milk my cows in a filthy barn-yard so clad, whose business is it? Do I not have to pay for my own supplies? Sure, the good lady who proverbially "can throw out of the back door with a spoon more than her husband can bring in the front door with a shovel" has an equal right with others who do such things, to carry the responsibilities of her own acts. He who is in the habit of spending his money for tobacco in costly forms, or to guzzle beer or play pool, or gamble, may say: Are these not my own affairs? What business is it of yours? We answer, we do not presume to interfere with the liberties of any man or woman, but we would if we could, teach them true economy, that in their labors and in their homes the fruits of thrift might abound.

It is lamentable that the terrible ravages of war, such as were never known before in the world, have to

be used to straighten up the people in regard to the matters of economy. But the lesson must be impressively taught, and the end is not yet. Members of the Church have been constantly taught true principles of economy and have been warned not to waste their substances. The Lord will surely hold us responsible for wilful disobedience, profligacy and all sinful practices. Latter-day Saints have ever been shown correct principles of thrift, but many of them have lightly treated the counsel and good examples of thrifty men. Now, by the exigencies of war, and the enactment of law, we are forcibly required to produce more, to spend less, to waste nothing, which duties have been veritable watch-words of our practical gospel from the beginning. This tragic war seems to be stamping into the souls of men, awakening them to the important fact that these and all the other sensible teachings of our leaders are sound and true. It is evidently the duty of the people to put into their daily practice these valuable teachings and lessons. What is more desirable in temporal life than to be prosperous, thrifty, serviceable and helpful to our country in the hour of need! In so doing no one can be more benefited than ourselves and our children. To acquire habits of industry, perseverance, temperance, economy and love is an object worthy of the best efforts of every soul.

JOSEPH F. SMITH.

"The Way of Eternal Life" is the title of a new book treating on the doctrines of the gospel. It is written especially for young people by Bishop Edwin F. Parry. It is different from any other work on the gospel in that it not only explains the doctrines of salvation, but gives the reasons why the ordinances of the gospel are to be observed, and offers suggestions as to how they may be obeyed. For sale at Sunday School Union Book Store. Price 75 cents, postpaid.

SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards

SACRAMENT GEM FOR APRIL, 1918

(D. S. S. Songs, No. 187)

Prepare our minds that we may see
The beauties of Thy grace;
Salvation purchased on that tree
For all who seek Thy face.

CONCERT RECITATION FOR APRIL, 1918

THE BEATITUDES (Matt. 5:3-12)

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

UNIFORM FAST DAY EXERCISES

It is proposed the first Sunday in April to have a humane day in all the departments of the Sunday School. This is particularly appropriate this year, since we are in the war. Indeed, it would perhaps be advisable to devote the entire time at the disposal of the teachers to the subject of horses, because of the great importance of the horse in this war. There are a million and a half horses and mules on the war front, and this number has to be added to weekly from America mainly. Hence the work of raising and conserving the horse in the United States is increasing in importance daily.

In the parents' and theological classes some competent person with information on the subject might be asked to speak, after which the pupils should be asked

to discuss the subject freely and to ask questions.

In the other departments, stories about horses might be told by members of the class, chosen and given stories beforehand. Then such questions as these might be discussed: 1. What do you know about horses? 2. How many of you have handled, or owned, horses? 3. How many uses are horses put to in this country? 4. What can the horse do in helping to win this war? 5. How should horses be treated? 6. Do you know any ways in which horses are mistreated in this ward? 7. What do you think about leaving horses to wait outside while the owners are at meeting? What should be done about the matter? 8. What do you think about cutting horses' tails, about checking horses up tight over the head and neck?

Note: If the humane day topic does not consume all of the time it is suggested that the remaining portion be occupied in testimony bearing.

Choristers and Organists' Department

*Joseph Ballantyne, Chairman; Horace S. Ensign, Geo. D. Pyper, Edward P. Kimball
and Tracy Y. Cannon*

PROGRAM FOR UNION MEETING

Topic: How to Make the Singing Practice Interesting and Profitable

[By Joseph Ballantyne]

1. Attention.
2. How Obtained.
 - a. By a manifestation of sincere interest on the part of the chorister.
 - b. By holding up specific ideals to attain.
 - c. By a conviction on the part of pupils that the chorister is equal to his task (confidence).
 - d. By an authoritative treatment of the music (interpretation) and properly conceived thought explanations.
3. When Profitable.
 - a. Through attention (mental) we make our appeal to the emotions—when once aroused the truth is impressed. No good is accomplished unless the result obtains and is dependent upon the observance of the suggestions above.

Some Points of Difference in the Piano and Organ

[By Edward P. Kimball]

The difference in the manner of producing tone in the piano and the organ is interesting, and a knowledge of it is most essential to those who are called upon to perform on both, as our Sunday School organists are, and who desire to complete their tasks creditably and "idiomatically" as regards these instruments.

The piano is an instrument of percussion: that is, one wherein the tone is produced by striking—in this case by "hammers" striking metal strings. If you will raise the top lid of your piano you will see a long row of wooden hammers, covered with felt, arranged in front of the strings, one for each key. Press a key and you will see the corresponding hammer dart forward and strike the strings, causing them to vibrate, thus producing a tone. The degree of loudness or softness of the tone depends entirely on the force behind the pressure on the key. Now note that below the hammers, also in front of the strings, there is a set of small blocks covered with felt which press against the strings to silence them from vibrating. These

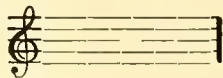
are called "dampers." As you press a key down you will see that as the hammer moves forward and strikes the strings, the corresponding damper is moved automatically away from the strings permitting them to vibrate or sound in answer to the blow delivered to them by the hammer, and it remains in this position as long as the key is held down; but as soon as the key is allowed to come up the damper assumes its original place against the strings, stops the vibration, and the tone ceases. Acting upon all the dampers from top to bottom of the scale, is a lever located under right foot of the performer near the floor, known as the "damper pedal," usually erroneously called the "loud pedal," which, when pressed down, raises all dampers from the strings, or replaces them by being raised. By judicious use it is one of the most valuable aids to beautiful piano playing, but it is most frequently frightfully abused and produces exactly the opposite effect to that for which it is intended. With the aid of this pedal it is possible to prolong tones even after the fingers have been removed from the keys. Most amateurs consequently acquire a habit of detached playing, relying upon the pedal to continue the tones while their fingers leave the keys and prepare for the next ones. A pure "legato" or smooth style is therefore seldom found among our young pianists, and the lack of this style is very noticeable when such persons attempt to play the organ. We shall now enquire briefly into the manner of producing tone in the reed organ.

The organ is a wind instrument, the tone being produced by vibrations of thin metal reeds under the influence of a current of air. The necessary parts of the interior of an organ are: (1) the "bellows," or lungs of the organ, which create the current of air; (2) the "reeds," which produce the sound and determine the tone, one or more, for each key; and (3) the "action," including "keys" and "stops," with their various appurtenances, which, if in order, give the performer control of his instrument. (Each set of reeds is known technically as a "stop," and the lever or knob above the keyboard controlling the passage of air to this set of reeds is also known as a "stop.") By pulling out a given "stop" you raise the "mute" and admit the air to the set of reeds controlled by that

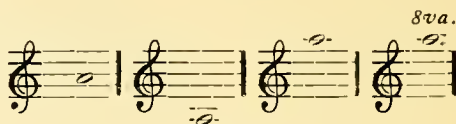
"stop." If two stops be pulled out or drawn, air is admitted to two sets of reeds, and so on. Now, when you press down a key it opens a little valve under the reed corresponding to the key in each set of reeds in the organ for which the corresponding stop has been drawn. These little valves open into what is called the wind chest, from which the air has been exhausted instead of stored, by the bellows, by means of the pedals, a current of air immediately rushes through the reeds, whose valves have been opened—the "tongues" of the reeds vibrate, and musical tones are produced.

There is nothing about the organ which corresponds to the damper pedal on the piano in prolonging tones. An organ tone continues only as long as the key is held down. To produce a legato effect it is necessary actually to manipulate the keys in a smooth and connected manner; it cannot be secured by any means aside from the fingers themselves; hence the difficulty pianists experience in rendering properly a selection on the organ. In like manner, it makes no difference whether an organ key be struck with force or gently pressed—the tone is the same in volume in either case. The reeds are enclosed in boxes with shutters, and "loud" or "soft" is obtained by opening and closing these shutters by means of the "knee swell" on the player's right side, not by the force of contact with the key as in the case with the piano. A crescendo may be effected by the use of the knee-swell at the left, called the "crescendo" or "full organ" swell. By its use all stops are automatically acted upon, in the order of their strength, from the softest stop to "full organ." Special accents can also be obtained by its use.

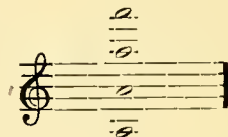
One other feature wherein the organ differs from the piano is indicated on instruments of standard make, by the figures "2," "4," "8," and "16" placed on the stop-knob under the name. This is known as the "length" of the tone, and is borrowed from the pipe organ. This is what the figures indicate: The foundation or principal tone of the pipe organ is called "8 feet tone." This means that the longest pipe in a set of pipes of this length is eight feet long by actual measurement; the longest pipe of a set of "16 feet" stop is sixteen feet; of a "4 feet" stop, four feet; of a "2 feet" stop, two feet, etc.; "8 feet" stops sound the same pitch as the piano or violin; that is,



This tone on an organ with an "8 feet" stop drawn, sounds the same as on the piano. Now for the difference: as pipes designated "16 feet" are once again as long as those of "8 feet," it follows that the tones produced by them are one octave lower; "4 feet" pipes being only half as long, sound one octave higher, and "2 feet" pipes, two octaves higher than those of "8 feet." So, by holding the key down that has been mentioned, one can, simply by changing the stop, produce the following tones:



Or if a stop marked "16," one marked "8," one "4," and one "2," be drawn together and "A" above middle "C" be played, the following actually results:



It will be easy to understand how "thick" a chord can become, if some careful thought is not given to the selection of stops, or to "registration," to use a proper expression. Although there are no pipes in a reed organ, this principle of indicating the pitch of tones by figures is used and should be understood. By experiment you will be able to achieve some charming effects and "colors," by combining stops of various "lengths."

CONSTRUCTION OF THE REED ORGAN

After studying carefully the foregoing article discuss the following topics:

- a. The pedals.
- b. The bellows.
- c. The reeds.
- d. The stops (8, 4, and 16 ft.).
- e. Right knee-swell.
- f. Left knee-swell.
- g. Combining different stops (combinations).
- h. Couplers. (Experiment on the organ.)
- i. Vox humana. (Experiment on the organ.)
- j. "Forte" stops. (Experiment on the organ.)
- k. Necessity of practicing on the organ.

Teacher-Training Department

Milton Bennion, chairman; Howard R. Driggs and Adam S. Bennion

CHILD STUDY IN RELATION TO RELIGIOUS AND MORAL EDUCATION

[By Milton Bennion]

Introduction. A course of two lessons each month on the above subject will be offered through the Teacher-Training Department of the JUVENILE INSTRUCTOR. Class work on this subject should begin in April. Lessons will be provided covering a period of at least six months. The course will include topics such as the following:

- The Purpose of Child Study.
- The Methods of Child Study.
- The Meaning of Moral Education.
- The Methods of Moral Education.
- The Meaning of Religious Education.
- The Methods of Religious Education.
- The Relation of Child Study to the Aims of Religious and Moral Education.
- Regard for the Child's Health.
- Fatigue and Ennui.
- Mental Characteristics of a Child between 4 and 7 years of age.
- Characteristics of Later Childhood.
- Characteristics of Adolescence.

Any one of these topics might be expanded into several lessons; some of them have been made the subject of a whole volume. Teacher-Training classes that meet every week may well spend two class periods on each topic, or otherwise supplement the work here outlined without trespassing upon the topics suggested for succeeding months.

Many helpful references may be provided by the Sunday School Library for the use of the class leader, at least. In towns that maintain a public library the books should be provided there for the convenience of all.

For this purpose we suggest any or all of the following:

Hall, Mosiah—"Parent and Child," Vol. III; Deseret Sunday School Union, Salt Lake City.

This book was used last year as a text in the Parents' Department. It contains much valuable material for teachers. Having been so recently used in a Sunday School class it should be accessible to all teachers.

Sisson, Edward O.—"The Essentials of Character;" The MacMillan Co., N. Y.

This little volume contains an excellent account of the chief qualities of character, the native tendencies on which these qualities are based, and the relation of the development of native tendencies

to character education. At the end of the book is a well selected bibliography.

Harrison, Elizabeth—"A Study of Child Nature;" The Chicago Kindergarten College, Chicago.

This book was written primarily for parents. It is, however, a valuable book for teachers in that it stimulates sympathetic understanding of child nature.

McKeever, Wm. A.—"How to Become an Efficient Sunday School Teacher," The Standard Publishing Co., Cincinnati, Ohio.

The author of this book is giving his life, with its abundant energy and enthusiasm, to the cause of moral and religious education. This volume will be especially valuable to Sunday School teachers. Some of the chapters relate directly to child study; others, to topics that will follow in later teacher-training courses.

Kirkpatrick, Edwin A.—"Fundamentals of Child Study;" The MacMillan Co., N. Y.

Prof. Kirkpatrick has an excellent series of chapters on the instincts, or fundamental mental tendencies, of children, followed by equally commendable chapters on Growth and Adolescence, and Hygiene of the School Room and the School Child.

Rowe, Stuart H.—"The Physical Nature of the Child;" The MacMillan Co., N. Y.

This is an excellent book on the physical welfare of the child and its relation to mental development.

Sharp, Frank A.—"Education for Character;" Bobbs, Merrill Co., Indianapolis.

Written especially for public school teachers. Contains chapters on the meaning of character education that should be read by Sunday School teachers.

Terman, Lewis M.—"The Hygiene of the School Child;" Houghton Mifflin Co., Boston.

This is a later and somewhat more technical book on physical welfare. It will be especially valuable to professional teachers and class leaders.

Luckey, C. W. A.—"Essentials of Child Study;" The University Publishing Co., Lincoln, Neb.

This is a 1917 book. It contains many suggestive questions and an elaborate bibliography. Having been prepared as a text for advanced classes, its form is not well suited to Sunday School teachers generally.

Any of the volumes may be purchased from the Deseret Sunday School Union Book Store, Salt Lake City. The best of these books should be made available at once to Teacher-training class leaders who have not had considerable professional training in this field.

WORK FOR APRIL

Lesson 1. The Purposes of Child Study

Children are too often treated as though they were miniature adults. They are assumed to have the same interests, to think, in the same terms, and to be influenced by similar motives. The all too common practice of acting on these assumptions accounts for much of the failure in child training. The child is far from being an adult in miniature. He is not so even in his physical make-up; his bodily proportions are very different from those of an adult. An adult whose bodily parts maintained the same proportions as in infancy would at once attract attention as a very abnormal individual. The head would be very large, the trunk excessively long and the limbs short. These physical differences between adults and children are small in comparison with the mental differences. Most adults are so absorbed in their present modes of thinking and acting that they fail to appreciate the realities of child life. Recollection of their own childhood is dim and too often unthought of.

It requires close observation and study to understand the mental life of children about us. Books on Child Study, if they are of any value, set forth the results of some one's observations. The reader should verify these results by observation of his own. Failure to do this may lead to erroneous notions about child nature.

A second purpose of child study is to create sympathy with children. We seldom sympathize with people we do not understand. The failure of parent and child to understand each other is one of the most common causes of domestic trouble, often leading to alienation and sometimes to ruin. Much of the trouble between teachers and pupils is due to the same cause. This cause and these consequences are not, of course, restricted to the family and the school. The alienation of nations and the world ruin now in progress is due, in some measure at least, to the same cause.

Children are moved largely by impulse and feeling. This is also true of adults in much larger measure than we generally admit. The child's impulses and

feelings are different, however; they must be understood before we can utilize them in the moral and religious training of the child.

The third purpose of child study is implied in the first two, i. e., to discover better methods of guidance for children. It is too often forgotten that it is the children that are to be taught, not subjects or courses of study. The latter are but instruments; they are always subordinate to the great ends of education.

Questions and Exercises

1. Give examples of children's ways of thinking.
2. Observe and record examples of children's interests in contrast with the interests of adults.
3. (a) Why is it necessary to respect the feelings of a child? (b) What has this to do with the reasons for child study?
4. (a) Which is the stronger motive force, intellect or feeling? (b) What is the function of each in human development?
5. (a) Name some of the strongest emotions. (b) Of course which should be most cultivated? Why? What has this to do with the purposes of child study?
6. Why teach children rather than studies? Explain fully.

Lesson 2. The Methods of Child Study

For our present purpose we may speak of three methods of child study:

First, The method of scientific experimentation. Such experiments are carried on in psychological laboratories by highly trained specialists. While for this course this type of investigation is not feasible, it is possible to read the results of these experiments and the practical conclusions based upon these results.

Second, The method of retrospection. Results by this method are obtained by sending questionnaires to numerous individuals, tabulating and comparing the answers for the purpose of discovering principles or common experiences. G. Stanley Hall and other prominent investigators have made extensive use of this method. Here again we should seek to profit by the results obtained by experts. In addition, however, each teacher may gain much by recalling, so far as possible, his own thoughts, feelings and impulses of childhood and youth. By this means he will better un-

derstand and sympathize with the pupils of his class.

A third method consists in direct observation of children for the purpose of studying their feelings, interests, aspirations and mental operations. This requires intimate association with children and naturally cultivates sympathetic understanding of them,—a most valuable quality in a teacher. Upon this method Sunday School teachers will have in the main to depend. Seek opportunities to talk *with* the children, not *to* them. Play with them; adopt such of their interests as can be used in realizing the ends of moral and religious education. Remember that these ends may not be understood by them as they are by you. You must try to appreciate their standards of judgment and build upon these foundation.

Questions and Exercises

1. (a) What is meant by experimentation?
- (b) How is it related to observation?
- (c) Describe an experiment carried on by agricultural experts, or other scientists in some field of applied science.
- (d) Show how intelligent farmers generally may profit by the results of these experiments, even though unfamiliar with the scientific methods used by the experimenter.
- (e) How should the Sunday School teacher profit by the example of the wide awake farmer?
2. (a) Why do some people who live with children fail to understand them?
- (b) What is necessary to this understanding besides merely living with them?
- (c) Give examples of methods you have used in the study of children and of the results you have obtained.

LESSONS FOR MAY

OUTLINES ON THE RELIGIOUS AND MORAL EDUCATION OF CHILDREN

Lesson 3. The Meaning of Moral Education

Moral Education is a necessary part of religious education. Every great religion includes a system of morals. The religion of the Chinese philosopher Con-

fucius is little more than a system of morals. Buddha sought to reform the Hindu religion by giving more prominence to moral elements. The fundamentals of the old Hebrew religion are expressed in the Ten Commandments. Six of the ten deal explicitly with morals and may be defended on purely humanitarian grounds; the other four are not without moral significance. The New Testament contains one of the most elaborate and praiseworthy systems of morals known to man. This is admitted by moral philosophers generally, whether professed Christians or not. Even the Moslem religion makes prominent a system of morals, borrowed in large measure from the Mosaic code.

The religion of the Latter-day Saints includes Christian morals to which have been added some very definite commands of especial concern in our own times. These commands, such as the prohibition of the use of tobacco, unknown to the ancients, may be regarded as explicit applications of the general principles of Christian morals. Certainly these principles would forbid any practice that tends to lessen one's powers of service to God and fellowmen.

The point to be emphasized is that religious education necessarily includes moral education; that a person cannot be truly religious without being also moral. This the Sunday School officers and teachers must apply in their own lives and seek to develop in the lives of their pupils. In this connection it is important to note that morality does not consist simply in obedience to each particular commandment relative to conduct, necessary as this may be. Morality, however, means more than this. A truly moral life is one that is exalted by high ideals—ideals that lift one above the letter of the law. A moral person is one who has absorbed the great fundamental principles of life and conduct and whose every act is determined by his love of God and fellowmen. These are foundation stones of both religious and moral education.

Questions and Exercises

1. Why did the religion of the Greeks have little influence upon European civilization?
2. Read the Sermon on the Mount and indicate the passages that have to do with morals.
3. Distinguish between positive and negative moral teachings; give examples of each.
4. (a) Make a list of the moral prin-

ciples that should be taught to children which are most fundamental. (b) Make a similar list for young people of high school age. (c) Do you find any one of these principles omitted from religion?

5. Give examples of the influence of Sunday School teaching upon the morals of young people.

Lesson 4. The Methods of Moral Education

Among the exponents of moral education two distinct methods are advocated. The one would develop morals by appealing to self-interest exclusively. This method assumes that with ample foresight every individual can be convinced that it is for his own best good that he should be moral. Morality thus comes to be identified with wisdom, and a moral person may, after all, be a very self-centered individual.

The other method of moral education appeals to the ideal of social service. It is based upon the principle that "whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." It is well known that he who seeks pleasure does not long continue to find it. The pleasures of life come largely through the pursuit of other ends; among these ends is the effort to bring joy to others.

While the second method is to be cultivated to the fullest extent, the first may not be altogether neglected; it may be a means of leading to the second and even, from one standpoint, of supplementing it. It is, indeed, folly to be immoral, and it does pay to be moral if we only have the right conception of what pays. Here lies the danger in using the first method. Immature people are too apt to neglect ultimate values and remote punishments; and, on this account, fall into many errors

if they are taught morality on the basis of self interest merely.

The second method may be hard for children and primitive people to appreciate. Something like the Law of Moses may be necessary "as a school master to bring them to Christ." We suggest that the second method be used whenever possible, and that it be supplemented by the first whenever necessary. This necessity should be greatly diminished when the child becomes a youth. A youth is able to comprehend and to feel his larger relations to his fellows! these should be made the basis of his moral instruction.

In any case the above methods should be supplemented by the worthy example of those that teach and the inspiration of the heroes and saints of the ages. This again must be followed with training in appropriate habits of thought and action. While one purpose of instruction is to make principles clear to the understanding, the purpose of moral instruction fails unless the principles taught are translated into a moral life.

Questions and Exercises

1. (a) Examine the Ten Commandments and determine in each whether the method is positive or negative.

(b) Apply the same test to the Sermon on the Mount.

(c) How do you explain the difference?

2. If self-interest is the sole basis of morality why are men commanded to love God and fellowmen?

3. Is a man moral who gives to the poor for the sole reason that he thinks God will return him two dollars for every one he gives?

4. (a) Show how practically every form of immorality may be attributed to selfishness or to ignorance, or to both.

(b) What, then, is the chief task of moral education

Parents Department

Henry H. Rolapp, Chairman; Howard R. Dirggs, Nathan T. Porter and E. G. Gwans

Social Work Day

The last Sunday in March has been set aside to get the message of the Church Social Advisory Committee before the Parents' Classes. Let the time on that day be given to this work.

1. *Select beforehand* the most capable person in your ward to present at this session the material found in the pamphlet "Instructions on Social Work," ap-

proved by the First Presidency and issued by the General Boards of the Church.

2. Have the chairman of your ward Social Committee tell the class what the ward has done, what it is now doing, and what it proposes to do by way of carrying out the instructions given by the General Church Authorities.

3. Have a general discussion of the

question, What Can the Parents in the Ward Do to Help the Ward Social Committee Carry Out Its Plans?

4. Chose beforehand the best qualified woman in your ward to give the contents of the "Communication on Dress," prepared by the General Boards and approved by the First Presidency of the Church.

5. Have the ward presidents of the Relief Society, Young Ladies' M. I. A., and Primary Association tell briefly what their organizations have done, what they are doing, and what they propose to do by way of carrying out the instructions on dress.

6. The class should then discuss the question, "What can parents do to assist in carrying out the desires of the General Church Authorities in this matter?"

Notes

(a) The time of the recitation should be divided equally between these two topics.

(b) The persons presenting the pamphlets should not read them to the class nor give their opinions on them.

(c) Pamphlets may be obtained from the Bishop or the ward chairman of the Social Committee.

(d) Where no ward organization in social work has been effected call the attention of the Bishop to the fact before this session, and see if one can be effected.

WORK FOR MAY

General Subject: Cultivating Right Habits in Ourselves and Our Children

Lesson 1. Getting the Thrift Habit

[By Howard R. Driggs]

When the thrift movement opened recently, a little boy rushed to his father and said, "Daddy, I want a quarter."

"What for?"

"So I can buy a savings stamp, to help lick Germany."

"But, my boy, the saving stamp says you have saved a quarter. Now, if I give you the money, wouldn't the stamp be telling an untruth?"

"Yes, but teacher says we must help Uncle Sam—"

"That's all right. Now let's just see how best we can do it."

"Oh, I know, I'll take my savings out of the bank and buy a lot of stamps at once."

"Very well; if we can think of no better way, you may do it. Our country

must have the money; but can't you figure out some other way? Are you spending any money that you need not spend?"

The lad thought a moment. "Yes, I guess I eat too much candy. I could save a nickel now and then on that."

"Let's see," continued the father, "I give you money every day to buy your lunch. Suppose you get up earlier and put up part of your own lunch, could you save anything by that plan?"

"It might cut it down a nickel a day and make a thrift stamp every week."

"By the way, I was just about to mail my checks to the groceryman and the phone and gas companies. It will cost two cents to send each of these letters."

"Will you give it to me if I'll carry them?"

"Certainly."

The two kept on figuring and planning how to save; and the boy set to work to carry out the plan. In about ten days he had five stamps toward a "baby bond." But better than this he was getting a sensible thrift habit.

There are a thousand little ways to save money. We extravagant Americans need to learn them and to train our children every day in this fundamental lesson of life. What are you doing to stop the luxury leaks that are draining your purse? What can you do to serve your country right now and at the same time school your children in the thrift habit?

(Read editorial in this JUVENILE.)

Discussion

1. What does the thrift habit mean to you?

2. Tell of some way to save money by checking a common waste.

3. What facts and figures can you give to show that our country is the most wasteful of nations?

4. Suggest some simple yet effective ways to cultivate saving habits in both parents and children.

5. Have some one figure out a monthly or yearly expense account for the ordinary family showing what relative amounts should be spent for food, clothing, house, entertainment, education, church and other essentials, and suggest this as a basis for discussion.

Lesson 2. Getting the Time-saving Habit

1. Discuss the following as time robbers: gossiping, carelessness, unpreparedness, irregularity. Which of these

is the worst thief? What other such thief of time do you know?

2. What is a good daily program for the ordinary man or woman to follow? Let some one offer such a program for class discussion.

3. How best can the habit of using time to the best advantage be cultivated in children?

4. What is a reasonable program of work and play for the ordinary child be-

low the school age? Of the ages from 6 to 8? From 9 to 12? From 12 to 16?

5. What plan have you to suggest for the saving and turning to good account the time ordinarily wasted by children during the summer months?

6. What are the principles that underlie the fixing of habits in children and grownups?

Review here Lessons VIII, IX, and X, of "Parent and Child," Vol. III.

Theological Department

Elias Conway Ashton, chairman; Milton Bennion, John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr.

Second Year - Old Testament Studies

LESSONS FOR APRIL

[Outlines by Elias Conway Ashton]

First Sunday, April 7

Uniform Fast Day Lesson

Second Sunday, April 14

Lesson 10. Joseph Sold Into Egypt

1. Jacob Settles at Hebron.
 - a. His occupation.
 - b. His surroundings.
2. Joseph's Boyhood.

At our first glimpse of Joseph he is seventeen years of age and is mentioned as the child of Rachel and the "son of his [Jacob's] old age" and doubtless also for his excellence of character he was beloved by his father above all his brethren. It is altogether probable that his mother was already dead, and his younger brother, Benjamin, but an infant. While Joseph, by sheer force of merit undoubtedly became the favorite son, yet the father manifested his paternal affection and preference for the boy in a manner very odious to his unnatural and jealous brothers. Joseph very greatly aggravated this hatred by telling their father of the indiscretions of some of the sons. His dreams, indicating a brilliant future for himself, when related to his brethren brought him into contempt and they delighted in teasing and tormenting the boy.

They hated him because their father loved him more than them. Their envy and bitterness were heightened when Joseph's father presented him with a dress

worn by youths and maidens of the richer class. Some of the older boys threaten death, but are persuaded by Reuben to cast Joseph into a pit. They later determined to sell him to a company of Ishmaelites. John Lord says:

"The sale of Joseph as a slave is one of the most signal instances of the providence of God working by natural laws recorded in all history, more marked even than the elevation of Esther and Mordecai. In it we see permission of evil and its counteraction—its conversion into good; victory over evil, over conspiracy, treachery, and murderous intent. And so marked is this lesson of a superintending Providence over all human action, that a wise and good man can see wars and revolutions and revolting crimes with almost philosophical complacency, knowing that out of destruction proceeds creation; that the wrath of man is always overruled; that the love of God is the brightest and clearest and most consoling thing in the universe. We cannot interpret history without the recognition of this fundamental truth. We cannot be unmoved amid the prevalence of evil without this feeling, that God is more powerful than all the combined forces of his enemies both on earth and in hell; and that no matter what the evil is, it will surely be made to praise Him who sitteth in the heavens. This is a sublime revelation of the omnipotence of a personal God, of his constant oversight of the world which he had made."

3. "Joseph Becomes an Officer of Pharaoh, an Egyptian."
 - a. Who were the Egyptians proper?
 - b. Who were the Shepherd Kings?
4. Joseph Serves a Stranger in a Hard State of Slavery.

- a. Grows in favor by force of ability and integrity.
- b. The temptation.
- c. Joseph's character exhibited (See Gen. 39:8-10).

Kitto, in his "History of the Bible," says:

"But this repulse, sufficient to have filled with shame a mind not entirely lost to honor and virtue, had no effect upon this lewd woman, who determined, if possible to obtain her ends. After making several other fruitless attempts, at length a favorable opportunity offered itself for accomplishing her purpose. Joseph's mistress called him to her apartment, which he had no sooner entered than she addressed herself to him in a language calculated to steal the soul from virtue, and melt the coldest countenance into the warmest desires. But Joseph's integrity was not to be shaken."

- d. Joseph still further withstands the blandishments of Art and is sent to prison.
- e. Beginning of his experience there—the dreams.

"Old Testament Studies," Vol. I, chap. 10.

Third Sunday, April 21

Lesson 11. Joseph as Grand Vizier

1. Dreams of Pharaoh After Two Years of Imprisonment.
 - a. The fat and lean kine.
 - b. The full ears of corn.
 - (1) Joseph's interpretation not dependent upon rules of art but comes from God.
 - (2) The famine foreshadowed.
 - (3) Joseph advises a regime of conservation.
2. Joseph Elevated Because of His Wisdom.
 - a. His added responsibility.
 - b. Joseph's prediction began now to be fulfilled.
3. Joseph's Brethren Seek Food in Egypt and Meet the Chief Dispenser of Provisions Who Recognizes Them.
 - a. They are plied with questions and accused of being spies and put to jail.
 - b. Tests their honesty.
 - c. They consume their provisions and soon return for more.
 - d. Joseph's deep emotion exhibited at the sight of his brother Benjamin.
4. Joseph Saves His Father's Household.

- a. He shows no resentment.
- b. Grand in his humility.
- c. Shows singular fidelity to God.

John Lord in his "Beacon Lights of History," says:

"Joseph is one of the most interesting characters of the Bible, one of the most fortunate, and one of the most faultless. He resisted the most powerful temptations, and there is no recorded act which sullies his memory. Although most of his life was spent among idolaters, and he married a pagan woman, he retained his allegiance to the God of his fathers. He ever felt that he was a stranger in a strange land, although its supreme governor, and looked to Canaan as the future and beloved home of his family and race. He regarded his residence in Egypt only as a means of preserving the lives of his kindred, and himself as an instrument to benefit both his family and the country which he ruled. His life was one of extraordinary usefulness. He had great executive talents, which he exercised for the good of others. Though stern and even hard in his official duties, he had unquenchable natural affections. His heart went out to his old father, his brother Benjamin, and to all his kindred with inexpressable tenderness. He was as free from guile as he was from false pride. In giving instructions to his brothers how they should appear before the king, and what they should say when questioned as to their occupations, he advised the utmost frankness—to say that they were shepherds, although the occupation of a shepherd was an abomination to an Egyptian. He had exceeding tact in confronting the prejudices of the king and the priesthood. He took no pains to conceal his birth and lineage in the most aristocratic country of the world. Considering that he was only second in power and dignity to an absolute monarch, his life was unostentatious and his habits simple.

"He was faithful to the interests of his sovereign, and greatly increased the royal authority. He got possession of the whole property of the nation for the benefit of his master, but exacted only a fifth part of the produce of the land for the support of the government. He was a priest of a grossly polytheistic religion, but acknowledged only the One Supreme God, whose instrument he felt himself to be. His services to the state were transcendent, but his supreme mission was to preserve the Hebrew nation."

See "Old Testament Studies," Vol. I, chap. 11.

Fourth Sunday, April 28

Lesson 12. The Flight of Moses

1. The Land of Goshen and the Hyksos.
2. Moses—a Preliminary Estimate of this Wonderful Man.

John Lord pays him this tribute:

"Among the great actors in the world's history must surely be presented the man who gave the first recorded impulse to civilization, and who is the most august character of antiquity. I have presented the greatest man in the history of the Jews as our fathers regarded him, and as the Bible represents him. Nor is there any subject which bears more directly on the elemental principles of theological belief and practical morality, or is more closely connected with the progress of modern religious and social thought, than a consideration of the Mosaic writings. Whether as a 'man of God,' or as a meditative sage, or as a sacred historian, or as an inspired prophet, or as an heroic liberator and leader of a favored nation, or as a profound and original legislator, Moses alike stands out as a wonderful man, not to the eyes of the Jews merely, but to all enlightened nations and ages. He was evidently raised up for a remarkable and exalted mission, not only to deliver a debased and superstitious people from bondage, but to impress his mind and character upon them and upon all other nations, and to link his name with the progress of the human race."

3. His Singular Advent.
4. To Avenge the Wrongs of His Brethren He Slays a Government Official and Takes His Flight from Egypt.
 - a. Impulsive and inexperienced he prematurely aspires to be a deliverer.
 - b. Great men forge their weapons in retirement and study. Moses goes to Midian.
 - c. Spends forty more years in preparation.

"Old Testament Studies," Vol. I, chap. 12.

Fourth Year—Old Testament Studies

LESSONS FOR APRIL

[Outlines by Elias Conway Ashton]

First Sunday, April 7

Uniform Fast Day Lesson

Second Sunday, April 14

Lesson 10. Division of the Kingdom

1. A Divided Life.
 - a. The geographical split.
 - b. Political divisions.
2. Jeroboam.
 - a. His promotion.

"At the time when Solomon was constructing the fortifications of Millo underneath the citadel of Zion, his sagacious eye discovered the strength and activity of a young Ephraimite who was employed on the works, and he raised him to the rank of superintendent over the taxes and labors. This was Jeroboam. He made the most of his position."—Smith's "Bible Dictionary."

- b. He aspires to royal state.
 - c. Meets the prophet in the road who promises that God would establish a kingdom for him.
 - d. He flees to Egypt.
3. Rehoboam.
 - a. Confederation of Tribes imperfectly cemented.
 - b. Crisis came when Solomon's strong hand was withdrawn.
 - c. Selfish and ambitious men are dull to hear the voice of God.
 4. Grievances of the People.
 5. Jeroboam Returns and Encounters a Man of God.

"Then for the second time, and in a like manner, the divine intimation of his future greatness is conveyed to him. The prophet Shemaiah, the Enlomite, addressed to him the same acted parable, in the ten shreds of a new unwashed garment. Then took place the final revolt which ended in the elevation of Jeroboam to the throne of the northern kingdom."

6. Jeroboam's Deception.

"Old Testament Studies," Vol. II, chap. 10.

Third Sunday, April 21

Lesson 11. The House of Judah

1. Interim Before Elijah.
2. Elijah—his position and character.

"Elijah the Tishbite has been well entitled 'the grandest and the most romantic character that Israel ever produced.' Certainly there is no personage in the Old Testament whose career is more vividly portrayed, or who exercises on us a more remarkable fascination. His rare, sudden, and brief appearances, his undaunted courage and fiery zeal, the

brilliancy of his triumphs, the pathos of his despondency, the glory of his departure, and the calm beauty of his reappearance on the Mount of Transfiguration, throw such a halo of brightness around him as is equalled by none of his compeers in the sacred history."

3. Elijah and the Ravens.
4. Elijah and the Widow.
5. Elijah Meets Ahab.
6. The Crowning Incident of His Life (Elijah and the Prophets of Baal).

"Old Testament Studies," Vol. I, chap. 11.

Fourth Sunday, April 28

Lesson 12. The Wanderings of Elijah

1. Jezebel Sends a Messenger to Elijah.
2. Elijah Flees Into the Wilderness and His Wonderful Manifestation.

"And how did the prophet receive her message? He had not feared to encounter Ahab and all the priests of Baal, yet he quailed before the wrath of this terrible woman, this incarnate fiend, who cared neither for Jehovah nor his prophet. Even such a hero as Elijah felt that he must now flee for his life, and, attended only by his boy-servant, he did not halt until he had crossed the kingdom of Judah, and reached the utmost bounds of the Holy Land. At Beersheba he left his faithful attendant, and sought refuge in the desert, the ancient wilderness of Sinai, with its rocky wastes. Under the shade of a solitary tree, exhausted and faint, he lay down to die. 'It is enough, O Jehovah; now take away my life, for I am no better than my fathers.' He had outstripped all pursuers, and was apparently safe, yet he wished to die. It was the reaction of a mighty excitement, the lassitude produced by a rapid and weary flight. He was physically exhausted, and with this exhaustion came despondency. He was a strong man unnerved, and his will succumbed to unspeakable weariness. He lay down and slept, and when he awoke he was fed and comforted by an angelic visitor, who commanded him to arise and penetrate still farther into the dreary wilderness. For forty days and nights he journeyed, until he reached the awful solitudes of Sinai and Horeb, and sought shelter in a cave. Enclosed between granite rocks, he entered upon a new crisis of his career."

3. Elijah's real character.

John Lord says:

"He is not a man of genius; he is not poet; he has no eloquence or learning; he commits no precious truths to writing

for the instruction of distant generations. He is a man of intensely earnest convictions gifted with extraordinary powers resulting from that peculiar combination of physical and spiritual qualities known as the prophetic temperament. The instruments of the Divine Will on earth are selected with unerring judgment. Elijah was sent by the Almighty to deliver special messages of reproof and correction to wicked rulers; he was a reformer. But his character was august, his person was weird and remarkable. His words were earnest and delivered with an indomitable courage, a terrific force. He was just the man to make a strong impression on a superstitious and weak king; but he had done more than that; he had roused a whole nation from their foul debasement and left them quaking in terror before their offended Deity."

4. Elisha Called—His Preparation.

"Elisha was a son of a farmer, and, according to Ewald, when Elijah selected him for his twelve yoke of land (not of oxen), and was at work on the twelfth and last. Passing by the place, Elijah, without stopping, took off his shaggy mantle of skins, and cast it upon Elisha. The young man, who doubtless was familiar with the appearance of the great prophet, recognized and accepted this significant call, and without remonstrance, even as others in later days devoted themselves to a greater Prophet, 'left all and followed, the one who had chosen him. He became Elijah's constant companion and pupil and minister, until the great man's departure. He belonged to 'the sons of the prophets,' among whom Elijah sojourned in his latter days,—a community of young men, for the most part poor, and compelled to combine manual labor with theological studies. Very few of these prophets seem to have been favored with especial gifts or messages from God, in the sense that Samuel and Elijah were. They were teachers and preachers rather than prophets, performing duties not dissimilar to those of Franciscan friars in the Middle Ages. They were ascetics like the monks, abstaining from wine and luxuries as Samson and the Nazarites and Rechabites did. Religious asceticism goes back to a period that we cannot trace."

5. Jezebel an Unsavory Character.
6. Elijah Reappears.
7. Political Alliance Between Kings of Judah and Israel.

"Old Testament Studies," Vol. I, chap. 12.

Second Intermediate Department

Harold G. Reynolds, chairman; Horace H. Cummings, J. Leo Fairbanks, and Adam S. Bennion

Second Year—Book of Mormon

LESSONS FOR MAY

First Sunday—May 5th

Uniform Fast Day lesson.

Second Sunday—May 12th

Pupils' text: "Story of the Book of Mormon," chapter 20.

Teachers' text: The same, and Alma 20-22.

Review briefly last lesson. A description of the lands of Ishmael, Middoni and Jerusalem may be found in chapter 66, "Story of the Book of Mormon." Point these cities out on the map.

Make outline of lesson. The index at the head of the chapter will suggest the main topics of your outline.

In the 22nd chapter of Alma we read of horses being used by Lamoni for his chariots. When America was discovered the horse was not found here, and was unknown to the Indians. How will you explain this? See "New Witnesses for God," Vol. 2, chapter 5, page 534.

Show how Ammon's great desire to teach the Lamanites the Word of God and his unselfishness won the heart of the king.

Show that it was necessary for the people who lived before Christ to believe in Him and the atonement. Have read and discussed in the class the conversation between the Amalekite and Aaron (Alma 21:5-11). Read carefully chapter 22. The teacher has a splendid opportunity to discuss with the pupils the first principles of the Gospel, the Fall, Redemption, Faith, Repentance, etc.

The Lord surely blessed the labors of these missionaries.

Give a good preview of next lesson.

Third Sunday—May 19th

Lesson 19

Pupils' text: "Story of the Book of Mormon," chapters 21 and 22.

Teachers' text: The above and Alma chapters 23 to 27.

Review briefly chapter 11, King Noah and the Prophet Abinadi; also last lesson.

Show that righteousness follows true repentance and conversion.

The fruits of the Gospel were made manifest among the Lamanites. Their lives were changed, the hatred and malice which they held against the Nephites was turned to brotherly love, unselfishness and a desire to do good. No more did they desire to shed human blood.

Note the hatred that existed toward the Nephites by the apostate Nephites, the Amalakites and Amulonites. Read in the class Alma 24:30. Note chapter 25:1-13).

Alma, 26th chapter, should be carefully read.

The journey of the Lamanites to Zarahemla might be compared with the travels of the Pioneers from Missouri to the Salt Lake Valley.

As Goshen, in Egypt, was given to Egypt so was Jerushon given to the Lamanites. For a description of this land see chapter 62 in text book; chapter 22, "Story of the Book of Mormon," gives a splendid review of the missionary labors of the Sons of Mosiah.

Fourth Sunday, May 26

Lesson 16

Pupils' text: "Story of the Book of Mormon," chapter 23.

Teachers' text: The same, and Alma 1 to 3.

"From the death of Mosiah II (B. C. 91) the governmental authority was vested in a chief judge and other subordinate judges and officers, all of whom were elected by the voice of the people, to judge according to the laws which had been given to and accepted by the people" (Reynolds). Read chapter 59, of text.

Show the heresy of the false teachings of Nahor. It is unfortunate that his doctrine did not die with him. His doctrine was pleasant to the ears of those who desired to gain salvation without any effort on their part. The falling away of so many was a trial to those who stood fast in the faith, but they were brought closer together and made more steadfast.

Amalici, a follower of Nahor. He is defeated at the election but persists in stirring up the hearts of his followers in anger against the believers. He establishes himself as leader, arms his people

to battle against the Nephites.

Alma learned of his intention and as did Zeniff and his people, went against this wicked people in the strength of their God, and the Lord did strengthen them and they were made victorious.

How were the Amlicites distinguished from the Nephites? (Read Alma 3:11-19.) See picture, "Wilderness of Hermounts." Show that as we sow so shall we reap. Read Alma 3: 26-27.

Illustrations from the class should be forthcoming.

Third Sunday, May 19

Lesson 15. The Handmaid of Faith

Illustrations of the aim of this lesson are numerous. In your own locality men have succeeded who have believed in their ideas. Have the pupils tell some. No doubt children have notions of what they would like to do. Have them mention some. The lesson should inspire them with ideas of essentials to success.

A book on thrift, industry or similar subjects should be helpful. Perhaps children have some such book and would bring it if the request were made in previewing the lesson.

Fourth Year—"What Jesus Taught"

LESSONS FOR MAY

First Sunday, May 5

Uniform Fast Day Exercise

Second Sunday, May 12

Lesson 14. The Power of Faith

Be careful not to make a sermon of this lesson. The subject matter may tempt the teacher to give the lesson or to preach to the class. Avoid such condition by supervising the study of the subject. Lead through the details of the lesson by having pupils read the text from the scripture.

Make a special point of the statement that nowhere did Jesus teach us to pray for material things and that obstacles to spiritual blessings will vanish.

Fourth Sunday, May 26

Lesson 16. The Meaning of Repentance

Make this lesson concrete rather than "preachy." The story of Pilate is graphically told so short that children will be interested in it. Can you make your stories as clear? Prepare some to illustrate the need of repentance in our day. Will the world war make people more spiritual, more humble? It was caused by greedy ambition to fit a nation's pride. God condemns such attitude in individuals as well as in nations.

The instructions of the Apostle Paul should be explained and illustrated.

First Intermediate Department

Geo. M. Cannon, Chairman; Josiah Burrows and J. W. Walker

Second Year—Old Testament History

LESSONS FOR APRIL

[Prepared by George M. Cannon]

First Sunday, April 7

Uniform Fast Day Lesson

Second Sunday, April 14

Lesson 10. Joseph as Interpreter

Text: Gen. 40:41.

After Joseph, under the continued blessing of the Lord, had gained the

favor of the keeper of the prison, it happened that the chief butler and the chief baker of the king of Egypt offended their royal master, and that Pharaoh, in his wrath, "put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound." And Joseph, in the course of the duties given him by the keeper of the prison, served them. (Pupils should read Genesis, chapters 40 and 41.)

Third Sunday, April 21

Lesson 11. Joseph the Ruler of Egypt

Text: Gen. 42:43.

Sometimes teachers desire to use mod-

ern terms, thinking to make the story clearer or easier for the children to understand. The Bible text, however, although quaint, is clear and strong, and pupils should read all of Genesis chapters 42 and 43.

Fourth Sunday, April 28

Lesson 12. Joseph and His Brethren

Text: Gen. 44:45.

After the feast described in the last lesson in which Joseph surprised his brethren by seating them each in the order of their birth or age, and in which he showed his partiality for Benjamin by the size of the portion placed before him, Joseph used a stratagem to bring Benjamin as a slave into his power, and to test his brothers to see if they would leave Benjamin in slavery, even as they had once sold Joseph to be carried into slavery in Egypt.

Then Judah was the one to propose to sell Joseph but now what a wonderful plea he makes for Benjamin, a plea both candid, eloquent and noble, winding up with an offer to himself remain a slave in place of Benjamin lest the latter's misfortune might bring such sorrow that he did not care to "see the evil that should come on his father." Again is the language of the Bible so clear and strong that we prefer to present it as it is and feel that the children will enjoy it and grasp its full meaning.

(Read Genesis, chapters 44 and 45.)

LESSONS FOR MAY

[Prepared by Geo. M. Cannon]

First Sunday, May 5

Uniform Fast Day Lesson

Second Sunday, May 12

Lesson 13. Moses the Leader

Text: Exodus.

The teacher should read carefully the account given in Exodus so as to be familiar with all incidents in the life of this great character. The day had arrived when the Pharaoh who had known Joseph had died and another Pharaoh arose who "knew not Joseph." The Egyptians had always objected to the presence in their land of the Hebrews. The character of the two nations was quite different.

The Hebrews in many ways were more primitive than the Egyptians. They also lived nearer to the laws of God and were more natural in their lives and refused

to practice the vices which were sapping the vitality of the Egyptians. Consequently they increased much more rapidly, and their numerous births alarmed the rulers of the Egyptians. Various attempts were made to overcome the increase. The Hebrews were treated unkindly, and were made to work very hard. But hard labor did not change the increase in numbers.

Then other efforts were made, one being to destroy the boys at birth; but the widwives of the Hebrews refused to be bribed or to be intimidated, and would not do as the Egyptian king ordered them. Finally a decree was made that all Hebrew boy infants were to be killed. Under these circumstances Moses was born.

Story. Moses the Leader*

Text: Exodus 3; 12:34-39; 13:20-22.

You have sometimes played Follow the Leader, have you not?

Suppose you have to travel through dark woods, and over deserts, and your leader had never been there before. He would go to someone who had been there, and knew the best paths, and he would ask him to tell him—tell him what? Yes, tell him the way to go. And when he was leading the others through dark woods, or traveling at night, he would need something to make him able to see the path. What would he need? A light. I am going to tell you about a man named Moses, who was a leader, one of the greatest who ever lived, and when I have finished you must tell me who showed Moses the way to lead his followers, and what he had for a light.

In a country far away from their home many people were living, weary and sad. The wicked king of that country made them work so hard that sometimes they just fell down while they were working. They were so tired, and then they were beaten to make them work again. Now these people knew that there was a King in heaven, much greater than this wicked one, and every day they cried to Him to help them. Who was that Heavenly King? Do you think He heard their cry? Listen, and you will hear what God did for them.

Moses, whose mother hid him when he was a baby and whom the princess took care of, was one of these people. After many years he became a shepherd.

*From "Tell Me a True Story: Tales of Bible Heroes for the Children of Today," by Mary Stewart. Copyright by Fleming H. Revell Company, publishers. Used by permission.

As he led his sheep up a mountain one day he saw a bush burning; flames of fire came from it and yet it was not burnt up. He turned aside to see so wonderful a sight, a bush on fire and yet not burnt, and, as he turned, God called to him out of the midst of the burning bush saying, "Moses, Moses." Moses answered: "Here am I."

Then God said, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

So Moses took them off and hid his face, for he was afraid; he was standing in the presence of God!

Then God said: I have surely seen the suffering of my people and have heard their cry, for I know their sorrows. And I have come down to take them out of the land of the wicked king, and to bring them unto a good land and a large land, unto a land flowing with milk and honey."

And God told Moses that He would send him to lead the people to this new, beautiful land. At first Moses was afraid to be a leader; he did not think he was brave enough or strong enough, but God said, "Certainly I will be with thee." So Moses was brave again and went back to the people, and when he told them what had happened, that God had heard their cry to come and help them, they bowed their heads and praised Him.

Then one night, when it was all dark, Moses led his people out of the country of the wicked king. Some of the women had made bread that evening, and had put it in pans to raise, meaning to bake it in the morning. But they could not wait, and bound the pans full of dough in their clothes and carried them over their shoulders. The men led their goats and sheep, the women carried sleeping babies in their arms, and the boys and girls helped. All carried something, for they were hurrying away to a new land, and never meant to go back to the country of the cruel king.

How do you suppose Moses knew the way to lead them? He had to have some one who knew the path to show him. And what must he have had to show his followers the way in the dark? A light. But what a big light it would have to be to show the way to thousands of people! Brighter than a street light, or an automobile lantern. Well, it was brighter than many electric lamps; it was the most wonderful kind of light you can think of. It was a great, high cloud, which at night turned into fire, a pillar of fire they called it, and it was so big and bright that it gave light to all the people.

But there was something about it even more wonderful than the light it gave. The angel of the Lord was in the cloud, and moved always ahead of them, showing them the way. Across the desert, over mountains, through woods and rivers, the cloud with the angel moved on ahead, always showing them the best paths, never letting them lose their way.

Let us see in our minds how they traveled. First the great cloud moving slowly ahead of them, tall and dark in the daytime, bright and shining at night. Then Moses, in long, flowing clothes, with a rod in his hand, leading all the people, who followed him as he followed the angel-cloud. Behind him marched the men and women, the boys and girls and little children, and, last of all, behind the women and children, were more men driving the flocks, the sheep and goats, and keeping a watch at the back to see that not one was lost or left behind in the march.

Over all God watched and took care of them, and just as He heard their cry and came to help them, so He hears us when we pray to Him, and watches over us, day and night. We do not see a shining cloud with God's angel leading us, but God Himself sees us always, and loves us, and takes care of us. So we need never be afraid, even if we lose our way sometimes. Even if we are alone in the dark night, our Heavenly Father is with us, and no harm can come to us while we trust Him as our Leader.

Next time I will tell you about something which happened at the beginning of the journey.

Third Sunday, May 19

Lesson 14. The Red Sea

Teachers should supplement the story printed below with some details of the journey to the sea. The most dramatic incident is where the Israelites (Hebrews we called them in the previous lesson) were confronted by the sea, and were followed by the proud hosts of Pharaoh. Have some of the pupils memorize and give to the class the exact words of Moses on this occasion. (Exodus 14:13-14).

Story. The Red Sea*

Text: Exodus 14:5 to end; 15:1-22.
When the wicked king found that

*From "Tell Me a True Story: Tales day." by Mary Stewart. Copyright by of Bible Heroes for the Children of To-Fleming H. Revell Company, publishers. Used by permission.

Moses had led the people out of his country he was very angry, and called at once for his soldiers, and his chariots, hundreds of them. Then as fast as possible they hurried after Moses and his followers.

Those poor people had no horses nor chariots, and in a short time the king overtook them. They had been marching on happily following the cloud and fire God had sent to guide them, thankful to leave the country of that bad king. Suddenly they heard a noise behind them, and looking back they saw in the distance the shining chariots of the king. Oh, how frightened they were! They ran about wildly and cried to Moses: "Why hast thou taken us away to die in the wilderness? It would have been better to stay in the land of the wicked king than to have died here!" But Moses was not afraid. "Fear not, stand ye still," said he. "The Lord shall fight for you, and ye shall hold your peace."

The chariots of the king were coming nearer and nearer, but suddenly the cloud of the angel of God, which went before the people, moved, and went behind them, standing between them and the army of the king.

As night fell the cloud became a bright light towards Moses and his followers, but on the side facing the king it was a cloud of darkness, through which no one could see. It was like a thick fog, and the soldiers stumbled and fell when they tried to march through it, so the whole army had to stand still.

In front of Moses and his followers stretched a sea, the Red Sea it was called. They had no boats in which to cross it, and with the army behind them and the sea in front, there seemed to be every chance of their being caught. But God was on their side, and one man with God helping him is stronger than a thousand men without Him.

This is what God did for His people that night. He sent a strong east wind, and it blew the waters of the Red Sea all night long, so that when the morning came the sea was divided, and between the two parts of water the people saw a path of dry land, stretching all the way across the sea, to the other side. Over the path they hurried, and behind them came the many chariots of the wicked king, for it was light then, and they could see the men ahead of them. At last Moses and his people, men, women and little children, reached the other side in safety, and behind them plunged the chariot horses. The wheels of those heavy chariots stuck in the mud and came off, so the army could not travel

fast, but soon a worse thing than that happened to them. God told Moses to stretch out his hand over the sea, and the waters would roll back again, covering the cruel soldiers and their horses and chariots. So Moses stretched out his hand and the waters rolled back in great waves, covering the soldiers and the horses, so that they were all drowned.

That is the story of how God saved His people that day from the hand of the wicked king, and when Moses and his followers saw it they trusted God as they had never done before, and sang beautiful songs about His glory and His mercy.

Fourth Sunday, May 26

Lesson 15. Life in the Wilderness

We have seen in the preceding lessons some of the wonderful things that happened in the life of Moses. But the most important part is the record of the events that occurred during the time that the Israelites journeyed in the wilderness. When Jacob came down into Egypt his posterity numbered seventy souls. Besides these were their servants and their families. But when Moses led the Israelites out of Egypt (Ex. 12:37-38) they were about six hundred thousand on foot that were men besides children. And a mixed multitude went up also with them; and flocks and herds, even very much cattle." To lead such an immense number of people into a strange land was indeed no easy task.

They had lived all their lives in Egypt and while they had been oppressed and had worked very hard they had become accustomed to living in one place and were not used to traveling from place to place and to living in tents. They had scarcely finished their songs of rejoicing in honor of their deliverance from the sea and from the host of Pharaoh that were drowned, before they began to murmur against Moses for bringing them out of bondage. They looked longingly back to the days in Egypt when they at least had plenty to eat and to drink, and declared that Moses had brought them forth "into this wilderness to kill this whole assembly with hunger." Then the Lord told Moses that He would rain bread from heaven for them and that the people should go out and gather a certain rate every day. The substance that was showered upon them daily was white—"a small round thing as small as the hoar frost on the ground." This they called "manna," and they continued to receive and eat it forty years

until they came to a land inhabited—unto the borders of the land of Canaan.

The Lord was very strict in the instructions He gave about the gathering of the "manna." Each person was entitled to a certain measure of the manna. And if he gathered more than the allotted amount when he came to measure it, he found he had none over. And if one gathered little "he found he had no lack." So it was no use to be greedy. And they would gather it in the morning. "And when the sun waxed hot it melted." And if any tried to keep some over to the next day it spoiled, and had to be thrown away. Only on the sixth day they gathered twice as much as on other days; and on that day the part which they kept for use on the seventh day (their Sabbath) did not spoil. And on the Sabbath none of the manna was found in the field, and they ate that which they had gathered on the day before and rested the Sabbath day.

And after this in their journeys they were without water. And they again murmured against Moses (Ex. 17:3) and said: "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children, and our cattle with thirst?"

And the Lord told Moses to take with him the Elders of Israel, and to take his rod with which he smote the waters of the river, and to stand upon the rock in Horeb, and to smite the rock, and that there should come water out of it, that the people might drink.

And Moses did as he was told, and the streams of water gushed forth.

And the Lord, through Moses, gave laws and rules for the government of the people, and of the many given, the most important are what are known as the Ten Commandments.

Read and commit to memory Exodus 20:3-17.

Read Numbers, 13th chapter, for what follows:

And the Lord commanded Moses to send twelve men, each one a ruler and one representing the tribe of his father, thus being the twelve tribes of Israel, to spy out the land of Canaan which had been promised to them through their forefathers Abraham, Isaac and Jacob. And these twelve men went into the promised land and they returned from searching of the land after forty days.

And they brought back fruits—pomegranates and figs and grapes. One cluster of grapes on a branch was so big that "they bare in between two men on a staff." And they reported to Moses

and Aaron and the people that: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it." But they went on to say that the people who dwelt in the land were strong, their cities were walled and very great, and many peoples and tribes in that land would make it difficult to possess. Only two of the twelve men were in favor of going up and taking possession of the land. These were Caleb and Joshua. But the others said: "We are not able to go up against the people; for they are stronger than we."

And they told about giants they had seen in the land, and that "we were in our own sight as grasshoppers and so we were in their sight."

And the people murmured against Moses and Aaron and wanted to select a captain and return to Egypt.

And only Caleb and Joshua tried to persuade the people of Israel saying:

"The land which we passed through to search it, is an exceeding good land.

"If the Lord delight in us, then He will bring us into this land, and give it us: a land which floweth with milk and honey.

"Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and the Lord is with us. Fear them not."

But the congregation prepared to storm them with storms. But they were stopped by the glory of the Lord which appeared. And the Lord said unto Moses: "How long will this people provoke me? And how long will it be ere they believe me, for all the signs which I have shewed among them?"

And the Lord finally decreed that all above the age of twenty years of the whole number of those who had thus rebelled against Him should die in that wilderness and should not enter the promised land. And that only Caleb and Joshua of those who had made report should be allowed to enter the promised land. But that the people and the children under twenty years of age would be allowed to enter after all but Caleb and Joshua of the older generation had died off. And the Lord required that the Israelites should wander in the wilderness for forty years—a year for each day which they searched with their spies the promised land.

Then when it was too late the Israelites wanted to go into the the promised land but the Lord would not permit them, and Moses was obliged to turn them back into the wilderness, and there they wandered and were taught by the

Lord and schooled until all of the older generation, except the two brave and truthful men, had died.

Even Moses displeased the Lord to such an extent that he was not allowed to enter the promised land. But the Lord permitted him when the forty years were up to go into a high mountain and to gaze into the land of promise. (Dent. 34:4-8.)

Fourth Year—"Lives of the Ancient Apostles."

New Text Book

We are pleased to announce that the new text book, "Ancient Apostles," by Elder David O. McKay, for the First Intermediate Department, Fourth Year lessons, is now ready. It is a book of 270 pages, neatly bound in cloth, printed in large, clear type on a good quality of paper. It contains numerous illustrations, appropriate to the lessons, maps of Palestine and Paul's missionary journeys, and at the end of the book an outline of each lesson, with the references, aim, or aims, and with some lessons the application, which should prove of great assistance to many of the teachers. The chapters or lessons are of medium length, written in a pleasing attractive style, and furnish most enlightening and instructive reading, suitable for both children and adults. An earnest effort should be made to get this book in the hands of the children, and the homes of the people. It becomes a standard text book for this department and will be required by many of our schools every other year. The children should be taught the value of good books, and encouraged to keep them clean and preserve them. They can be obtained at the Deseret Sunday School Union Book Store, price \$1.25, postpaid.

LESSONS FOR APRIL

First Sunday, April 7

Uniform Fast Day Lesson

Second Sunday, April 14

Lesson 10. Out of the Gloom into Light

References: John 20; Mark 16; Luke 24; 1 Cor. 15:5.

Aim: To realize one's weakness is to begin to gain strength; to see one's duty clearly is to have it half performed.

Incidental Aims: The truths of the

Gospel are more precious than the wealth of the world. Seeking to bless one's fellowman is more precious than to seek the riches of the earth. Death, which is merely a change, has no terrors for the true follower of Christ.

1. Peter in Solitude.
 - a. Conditions intensifying his grief.
 - b. His character in contrast with Christ's.
2. The Apostles in Doubt as to Future Course.
 - a. Peter and John together.
 - (1) Determine to visit tomb.
3. The Day of the Resurrection.
 - a. Mary at the tomb.
 - (1) Her message to Peter and John.
 - b. Peter and John at the sepulchre.
 - c. Christ's appearances.
4. Christ's Final and Definite Charge to the Twelve.
 - a. At sea of Tiberias.
 - (1) The fisherman made shepherd.

Third Sunday, April 21

Lesson 11. A True Leader and Valiant Defender

References: Acts 1:2.

Aim: The Holy Spirit is man's greatest guide and comforter.

Incidental Aims: (1) The Spirit of God gives peace and love. (2) First principles of the Gospel are essential to salvation.

1. Waiting for Fulfillment of Christ's Promise.
 - a. Meetings in upper room.
2. A New Apostle Chosen.
 - a. Circumstances.
 - b. Need.
 - c. Manner.
3. The Day of Pentecost.
 - a. Holy Ghost given.
 - (1) Effect.
 - b. The multitude.
 - c. Peter's address.
4. At Solomon's Porch.
 - a. The impotent man.
 - b. The miracle.
 - c. The address.

Fourth Sunday, April 28

Lesson 12. Peter and John Arrested

References: Acts 3, 4, 5:1-12.

Aim: The Spirit of God casts out fear and develops strength of character.

1. Peter Interrupted.
 - a. By whom.

2. Peter and John in Custody.
 - a. Imprisonment.
 - (1) Their probable feelings.
 - (a) Reasons.
 - b. Before the council.
 - (1) Peter's valiant defense.
3. Again With the Saints.
 - a. Prayer of thanksgiving.
4. A Divine Rebuke.
 - a. Sin of lying.

Note: In the above lessons there is a pleasing variety and attractive interest. We note the change that comes over Peter, and the increased faith, strength and power he develops. The incident at the sea of Tiberias, is most remarkable and should greatly interest the children. In Lesson 11 we have presented three most impressive events: "A New Apostle Chosen," "The Day of Pentecost," and "At Solomon's Porch." Here is the teacher's opportunity to teach the children the powers of the priesthood, and the gifts of the Spirit, as shown in the address of Peter, the bestowal of the Holy Ghost and the healing of the lame man at the temple gate. Read the second chapter of the Acts and try to get the spirit of this notable occasion. In Lesson 12 the scene changes. Peter and John are in prison and brought before the rulers. Their conduct and example shows them possessed of splendid faith, courage and determination to do their duty. In the sin of Ananias and Sapphira, and the terrible punishment that followed is shown the seriousness of the offenses of lying and deception.

LESSONS FOR MAY

First Sunday, May 5

Uniform Fast Day Lesson

Second Sunday, May 12

Lesson 13. Persecuted but Undismayed

References: Acts 5:12-42.

Aim: Fearlessness in defense of the truth wins the blessing of God and the respect of sincere men.

1. Multitude Join the Church.
 - a. Influenced by miracles.
 - (1) Peter blessed with power to heal.
2. Envy of Chief Priests.
 - a. Reason.
 - b. Apostles thrust into common prison.

- (1) A miraculous deliverance.
3. Before the Council.
 - a. The apostles' testimony.
 - b. Gamaliel's defense.
4. Again at Solomon's Porch.

Third Sunday, May 19

Lesson 14. A Special Visit to Samaria

Reference: Acts 6:106; 8:5-24.

Aim: Only a righteous heart merits the companionship and guidance of the Holy Spirit.

1. Seven Men Chosen.
 - a. Reasons.
 - b. How ordained.
 - c. Office in the Church.
 - d. Philip in Samaria.
2. Reason for Peter and John's Visit.
 - a. To confer the Holy Ghost.
 - (1) Priesthood required.
3. Simon the Sorcerer.
 - a. Who he was.
 - b. His craft.
 - c. His avariciousness.
 - d. Rebuked by Peter.
 - e. His appeal.

Fourth Sunday, May 26

Lesson 15. At Lydda and Joppa

Reference: Acts 9:31-43, 10.

Aim: He who seeks the Lord in faith shall not go unrewarded.

1. Growth of the Church.
 - a. Branches visited by Peter.
2. At Lydda.
 - a. Eneas.
 - (1) His affliction.
 - (2) His restoration to health.
3. At Joppa.
 - a. Tabitha.
 - (1) Significance of the name.
 - (2) Her devotion and service.
 - (3) Sickness and death.
 - (4) Her restoration to life.
4. Cornelius and Peter.
 - a. His military position.
 - b. His popularity.
 - c. Principles of the Gospel illustrated in conversion of Cornelius.
 - (1) Inspiration.
 - (2) Faith.
 - (3) Repentance.
 - (4) Baptism.
 - (5) Holy Ghost.

Primary Department

Chas. B. Felt, chairman; assisted by Florence S. Horne and Bessie F. Foster

Second Year

LESSONS FOR APRIL

First Sunday, April 7

Fast Day Thought: Adapt the "Uniform Fast Day Lesson for April" for the Fast Day work.

Lesson 25. The Woman of Samaria

Text: John 4:1-42.

References: Our book and Weed's "A Life of Christ for the Young," chapter 28.

Aim: Good often comes from kindness to the unpopular or sinful.

Memory Gem: "Love your enemies, do good to them that hate you."

Picture: Jesus and the Woman of Samaria (Hoffman).

Second Sunday, April 14

Lesson 26. Jesus and Nicodemus

Text: John 3: 1-16.

Reference: Our book, "Stories from the Life of Christ."

Aim: Without baptism we cannot enter the kingdom of God.

Memory Gem: "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Third Sunday, April 21

Lesson 27. Jesus and John Baptizing

Text: John 3:22-26; 4:2.

Reference: Our Book.

Aim: Those possessing the Spirit of God acknowledge authority.

This lesson should give the child some understanding of Priesthood, God's authority on earth, and help to make him respect those who hold it.

Memory Gem: "A man can receive nothing except it be given him from heaven."

Fourth Sunday, April 28

Lesson 28. Jesus Blesses Little Children

Texts: Matt. 18:1-10; Mark 10:13-16; Luke 9:46-48.

References: Our Book and "Weed's A Life of Christ for the Young," chap. 52.

Aim: Purity of soul leads to Christ.

Songs: "Little Lambs so White and Fair," "I Think When I Read that Sweet Story of Old," "Primary Song Book, No. 11; "Let the Little Children Come," Primary Song Book, No. 17.

Pictures: "Christ Blessing Little Children" (Plockhorst and Hofmann).

Memory Gem: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

Kindergarten Department

Wm. A. Morton, Chairman; assisted by Beulah Woolley, Kate McAllister and Ina Johnson.

Second Year

LESSONS FOR APRIL

First Sunday, April 7

Adapt Uniform Fast Day Lesson

Second Sunday, April 14

Christ Feeding the Five Thousand

Text: Matt. 14:13-21; Mark 6:30-44; Luke 9:10:18; John 6:1-13.

Aim: Those who earnestly strive to help others receive God's blessings.

Third Sunday, April 21

The Raising of the Daughter of Jairus

Text: Matt. 9:18, 19, 23-36; Mark 5:22-24, 35-43; Luke 8:41, 42, 49-56.

Aim: We must have faith in Jesus in order to obtain His blessings.

Fourth Sunday, April 28

Jesus and the Children

Text: Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17.

Aim: Purity of soul leads to Christ.

Helps for the Preparation of the March Lessons

[Beulah Woolley]

For "The Last Supper" read just the Bible texts, then "Jesus the Christ" (Talmage), pp. 592-597, and the "Articles of Faith" (Talmage), Lecture 9. Do not try to give this lesson without a thorough knowledge of it yourself. Re-

member, the story as adapted is not enough. You must know why you are teaching it, what ordinance of the gospel it involves.

For the "Death of Jesus" supplement your scriptural reading with chapter 35 in "Jesus the Christ," Sec. 4:10, 11, in "The Articles of Faith," and JUVENILE INSTRUCTOR, Feb., 1915, pp. 122, 123. The best way to prepare your lesson after studying the text and all accessible ma-



THE RESURRECTION.

Naack.

terial to make an outline of the part you intend to tell to the children. Of course you would not give this lesson just as you have read it. You must leave out many details. You must simplify it. You must give only the beautiful side of this one to our little ones. It will be sad but we believe that if it is handled properly it can be given to the older groups. The teachers in charge of the youngest children may substitute one of the simpler lessons on the Childhood of Jesus.

1. On the Road to Calvary.
 - a. Forced to carry His cross.
 - (1) Aided by Simon.
 - b. The weeping women.
 - (1) Jesus' words to them.
2. At Calvary.
 - a. Raised upon the cross.
 - (1) His prayer of forgiveness.
 - b. His words to the thieves.
 - c. His plans for his mother.
 - (1) His words to her.
 - (2) His words to John.

- d. His thirst.
- e. His last words.
- f. His death.

(1) For us.

3. The Burial.
 - a. In Joseph's tomb.

This outline is intended to aid teachers who do not understand how to make an outline. Study it and see how the aim of the lesson is found in every heading. The lesson as adapted in "Sunday Morning in the Kindergarten" will help you.

For "The Resurrection" read the texts, chapter 37 in "Jesus the Christ," and Lecture 21:15-22 in "The Articles of Faith." From your readings you will have to choose one main incident to tell to the children, otherwise they will become confused and get little out of the lesson. If you prefer another part of the story than the one told in our text book, use it.

Through a misunderstanding the wrong picture on the Resurrection was inserted in our text book. We print in this issue the one that was intended.



"I CAN'T EAT ANY MORE."

The Greater Light

By Frank C. Steele

Muriel's smile was one of mingled memory and anticipation as she looked out of the car window at the swiftly moving landscape. She had been three years in the east—three, joyful, eventful years. She loved it, too, but the thoughts of home and a reunion with her dear parents, after so long a separation, made her the happiest girl in the world.

The car was almost empty. Most of the passengers were sleeping peacefully, while in one end of the coach a sad lady in black sat reading a Bible as if seeking solace from its sacred pages for some recent bereavement.

"Nearly home, dear," softly murmured Muriel to her husband. Her hand slipped confidently into his, and they smiled together.

"Yes, Muriel, nearly home. And how dear to you are those high mountains, those tumbling streams and that bracing air!"

"I do love them, Phil, and just adore dear, old Daddy and Mother and all. But above all, infinitely more, I love you, you great wonderful man."

"Little flatterer! But who could not be a knight to the fair Lady Muriel?"

"And what lady is there who would not crave the love of the brave Sir Philip?"

"How complimentary we are tonight. But really, Muriel, I fear that you will not enjoy our flat in smoky Chicago after our holiday in this marvelous West of yours."

"Have no fear, Phil. I think our flat is perfectly lovely and you know I have already become deeply attached to our big, splendid city. And then, dear, you will be with me, my brave cavalier."

They laughed gaily together, much to the annoyance of a fastidious, old matron sitting opposite.

They had been married the week previous, Muriel Saunders, daughter of James Saunders, of Salt Lake City, and Dr. Phillip Bogart, professor of sociology at Chicago University. Social Chicago was staggered at the brief announcement in the papers, and Philip's university associates shrugged their shoulders and called him a fool for marrying a "Mormon." In their eyes it was the one thing that would ruin an otherwise promising career.

But despite their gloomy predictions, Dr. Bogart was the gayest man in the college halls. Full well he knew that his Muriel, his beautiful, little sweetheart from the west, would not quench the spark of ambition nor obscure the star he had set afar off. Rather, she would make the attainment all the easier, the achievement mightier, the reward sweeter.

The train pulled slowly into the station. Muriel eagerly scanned the crowd, soon recognizing her father making toward them.

"Dear old Daddy!" she exclaimed, throwing her arms around his neck and showering him with kisses. "And this is Philip, father."

The men shook hands warmly, and soon the party was speeding through the city streets homeward bound.

The weeks that followed were pleasant ones for Muriel. The pleasure of being in the society of her parents and Molly and Jack was manifest in every movement and in every word. Three years at an eastern college had changed her in many ways but nothing could shake her affection for her loved ones and the home of her childhood.

Philip, too, was captivated by his wife's people. This filled her cup of happiness to overflowing, for Muriel

had been just the least bit fearful of his reception at the hands of her father, whose life was regulated by strict religious tenets. She knew that he had not fully countenanced her marriage to Philip because of religious differences, but his kindly reception and subsequent jollity dispelled every trace of lurking anxiety.

Thus relieved, Muriel was now free to drink in the full pleasure of her visit home. Most of the days were spent out of doors for the weather was perfect. The great world of nature called to the lovers. To Muriel's passion for the beautiful and the good, kindled by the true artistic temperaments within, it was the summons to an earthly paradise where Love sat enthroned.

Together they explored the neighboring valleys, plucked the wild flowers that grew in profusion along the winding mountain paths, laughed in youthful glee with the noisy brooks, and from the blue, snow-capped peaks of the Wasatch they drew a pure, sweet benediction on their new career.

But as the weeks passed, Philip, true to the type of virile manhood which yearns to get back into the harness after a reasonable relaxation, began to show uneasy symptoms. These did not fail to attract the alert eye of his wife. Muriel, too, began to think more and more of their little flat away back on Lake Shore Drive. It came like a flood—that strange yearning for her own home. Something deep down in her soul made her heart leap at the joyful anticipation of the life that lay before them. Thus, after many postponements, their departure was fixed for Monday.

It was Sunday evening, the eve of Philip's and Muriel's departure for the east. The family was seated in the comfortable parlor discussing a variety of subjects. Mr. Saunders lacked his usual pleasantry and traces of anxiety seemed to hover about his

features. His wife seemed to notice it, and strove to keep the conversation in smoothly-running channels.

At eleven o'clock Muriel and Philip arose to retire. Her father also arose. She was sure she saw tears in his eyes. His hands trembled.

"Philip, my son," his voice was unsteady. "You are receiving one of the sweetest daughters of God. I am told you are an unbeliever—that you have no God. That is terrible to contemplate. It hurts me to think about it. Philip. Be kind and considerate of her, my son. She was reared in the faith, she knows it is true. Muriel was born with that testimony. Let her cherish it, which I know you will. And some day, Philip, some day—God hasten it!—you, too, may be led to see the Greater Light."

He fell on the young man's breast, weeping audibly. Philip's eyes were wet. He felt strange, he had never felt like that before. He gazed at the massive, gray head on his breast, he felt the pulsating heart beating against his own. At last he said in a steady voice:

"My dear father, if there is a God, then Muriel will help me find Him."

* * * *

A year had passed in the new life of Muriel and Phillip. It was August and the first signs of approaching fall were visible in the parks. Twilight was falling softly over the great city. To the west lay Michigan, grey, vast, mysterious. The last rays of the setting sun streamed across its restless bosom. Quietly they stole through the window of Muriel's apartments. And she stood admiring the beautiful picture.

How she loved that hour! It was her hour of sanctification. Leaving the window she entered her own little room. Muriel affectionately called this her den. Here she did her painting when Philip was at the university. It was so safe, so quiet and secluded

and Muriel loved it dearly. It was in this sacred little spot that Muriel on this September afternoon poured out her heart to the great heart of Infinite Love. She prayed as she had prayed often before save with a confidence that dispelled all uncertainty.

Muriel was glad when Philip came home. She clung to him tightly.

"Are you truly happy, dearest?" said Philip, when they were seated before a cheery fire blazing in the fireplace.

"Oh, Philip, I am very, very happy, you are so kind and good and true—so deserving of a woman's love. But, Phil, dear, why do you ask such a ridiculous question?"

"Muriel there is something the matter tonight. I felt it just as soon as I entered this evening. I cannot put it out of my mind. Tell me—tell me, Muriel. Can you not see that I am worried?"

"Really, Phil, there is nothing—nothing, only—"

She faltered.

"Speak, Muriel, my own, little sweetheart, tell me everything."

"Yes, Phil, there is something. I have tried to keep it from you, fearing that it might disturb our great happiness. I could not provoke you, Phil. But it is ever with me. I see it now. Oh, Philip, look! Can you see it? A grave, oh, such a very tiny grave—the grave of our child, our babe that barely breathed a mortal breath. Oh, my child—why did God take you from me? And think of it, Philip, she is gone forever—unless—unless—"

Muriel turned a fearful, appealing gaze full on her husband—a look terrible and tragic. In those eyes burned a longing for something which he alone could give.

And Philip understood.

"Muriel, my darling," he cried, drawing her more closely to him; "I, too, have been fighting a battle. A great battle since we laid our babe away. And Muriel dear, the little face that lay so sweet and pure and white on the pillow when she fell asleep, has followed me to the lecture-room, to the club, to the crowded city streets—everywhere. Why, Muriel, I have seen that little face in my dreams and waking hours."

He stopped a moment, then continued:

"And tonight when I entered this room, I saw it again, and this time it smiled—smiled so prettily, Muriel. I understood. No, Muriel, our child is not lost. It shall be ours forever. Do not think, dear, that I have been blind all these months to the silent forces that have been at work. I—I am sorry, deeply sorry, that you thought I would be angry, Muriel, for—"

"Forgive me, Phil, but you know I love you so much and I was afraid perhaps—"

"Yes, Muriel, I know. It was so characteristic of you, so full of self-sacrifice. But thanks to your great love and your prayers—yes, Muriel, I know you have prayed—and our little babe that has gone, I, too, see this light, this Greater Light that your father spoke of."

He kissed her gently as she raised her beaming face.

"Oh, Phil, how happy we are tonight! Isn't it perfectly grand?"

"Yes, Muriel, we are happy, and so is our little one in its home in heaven. Why, Muriel, I never dreamed that one could be so happy."

There are three kinds of people in the world—the wills, the won'ts and the can'ts. The first accomplish everything, the second oppose everything, and the third fail in everything.—*Kind Words*.



[Glad Tidings

By Minnie Iverson Hodapp

XVIII

THE RESURRECTION

Resurrection means to rise again from the dead and live. Jesus said, "I am the Resurrection and the Life."

Jesus came to earth in a mortal body and died upon the cross that there might be brought about a resurrection.

Our bodies, when dead, are placed to rest in the tomb, but they shall not sleep there forever. Through the grace of our Lord, Jesus Christ, the Redeemer of the world, they shall be brought forth again unto newness of life.

In the resurrection, our bodies shall be purified and glorified. Instead of blood in our veins as now, there will be spirit.

The resurrection doctrine is a great joy to us. When our dear ones pass away we know their bodies will not be forever dead. We know that they will again come forth. "In Christ all shall be made alive."

Notice that we are taught that *all* shall be made alive. Every person who has ever lived on earth shall be resurrected.

Every soul will have to answer for the deeds done in the flesh. The wicked will be resurrected unto their own misery. Such as have committed the unpardonable sin will be resurrected unto endless punishment.

The righteous will come forth in the first resurrection. "They are raised to dwell with God who has re-

deemed them; thus they have eternal life through Christ who has broken the bands of death."

Big House and Little House Stories

By Ivy Williams Stone

II

HOW THE YOUNGEST OF ALL GOT WELL

And after awhile there came a day which was the hottest the Land of Wide-Awake had ever known. The sun had worked from Early-Dawn to Almost-Dark without stopping to rest a bit. He was very tired, but could not go to bed because there was no sign of the Sandman beginning to climb the long hill from the Land of Nod. And away off in the Land of Nod, the Sandman was playing Hide-and-Seek with Little Miss Shadow, and had forgotten all about going up to Wide-Awake Land. They ran and romped along the banks of the streams and threw flowers into the water and watched them float off to the Land of Ever-Wet. They danced with Mr. Twilight and finally, when they were too tired to play any longer, they sat down to rest beside the Hill of Blackest Night. And then Little Miss Shadow stopped laughing and her face grew sad and sober.

"Oh, Sandman," she cried, "we have forgotten our work and played too long. I can see away off into Wide-Awake Land and there is a little baby who needs you very badly." And the Sandman was so sorry he jumped up quickly to get his bags of sand.

"Here," said Little Miss Shadow,

"take this bottle of Peaceful Sleep and sprinkle it over that little sick baby." And the Sandman hurried faster than he had ever done before and went straight to Little House which stands beside Big House in Wide-Awake Land.

During the whole of that long, hot day Little House was more quiet than it had ever been since Five Children lived there. It was even more quiet than Big House, for the Youngest of All was very sick. The good spectacled Doctor stood by the little bed and shook his head.

"I can do nothing more," he said, "Sleep and quiet are her only chance now."

The Master of Little House had not gone to work all that day and the Perfect Lady never once left the side of the tiny bed. Out in the garden Four of Five Children sat quietly under the shade tree. The good spectacled Doctor had told them they must make no noise and they had no heart to play.

The Youngest of All lay upon her bed, too sick to notice anything. She had not slept for a long, long time, and would eat nothing. "If only the Sun would go down," said the good Doctor, "maybe she could sleep. My, but this is the hottest day I have ever known."

Just as he spoke a Puff-of-Wind blew the curtain in and the poor, frightened Sandman jumped into the room. Of course the Doctor could not see him and he thought it was a tiny breeze. But the Sandman got so excited when he saw how sick the Youngest of All really was that he put two handfuls of sand into each one of her misty blue eyes instead of just one. He emptied the whole bottle of Quiet Sleep right over her little pale face. And then the curtain blew out and the Sandman was gone. And right away the Sun went to bed and Twilight spread all over Wide-Awake Land.

Soon the Youngest of All sighed

and stirred and the Perfect Lady turned her over toward the window and smoothed out her tiny pillow. The little eyelids got heavier and heavier until finally the Youngest of All went fast asleep. The good spectacled Doctor took his hat and satchel and went home and the Master of Little House went out and brought in the Four of Five Children and put them quietly to bed.

During the night the Land of Ever-Wet sent hundreds and hundreds of little Raindrops down through the sky, and the whole Land of Wide-Awake was so glad, but Little House and the Perfect Lady were the gladdest. For the Youngest of All slept through the whole night, and when she awoke she smiled and wanted something to eat. And the good Doctor came again, and when he saw her he said, "She will surely get well—she is getting better every minute." Then the Perfect Lady sat down in a little heap and the tear-wells broke loose and tiny drops chase each other down her face. And the Master of Little House picked her up and kissed her again and again, but his own eyes were ever so wet, too.

When the Four of Five Children learned that the Youngest of All would get well they ran out of doors and made a great deal of noise, because they were so glad. And Big House heard them and said:

"Oh, Little House, Little House, if we could only move you away or tear you down!"

Pretty soon the master of Little House came out of the front door and kissed each one of Four Children goodbye. They climbed onto the fence and watched him turn the corner, and the very last thing, he waved his hand four times.

And away down in the Land of Nod the poor tired Sandman was telling Little Miss Shadow all about it, and they were both so happy that they laughed until they woke up Mr. Twi-

light. But he was not cross a bit, and was glad with them.

"We must be more careful tonight," said Little Miss Shadow, "and not play with you so long, Mr. Twilight!"

True Pioneer Stories

I.

A PRAYER ANSWERED

By *Annie Lynch.*

"Isn't this a dreadful snow storm? We can't go to the matinee; I just hate stormy days," grumbled Alice Allen.

"Let's ask grandmother to tell us a story," answered Nellie, who in her happy way, cheerfully made the most of her disappointment. "I'd rather hear one of grandmother's pioneer stories than go to any show."

The children hurried to grandmother's room, where she was sitting in front of a bright grate fire, knitting socks for our soldier boys. Although grandmother was nearly eighty years old, she was never idle, for her pioneer training fitted her for much of the work now so badly needed, while her sublime faith and courage gave hope to the discouraged mothers who delighted to gather in her old-fashioned room.

"Tell us a story, grandmother," coaxed Nellie, "a pioneer story, please."

"An Indian story," exclaimed six year old Harry.

"A pioneer story and and an Indian story," said Grandmother, "let me think."

"Yes, I well remember an incident that happened on our journey to the valley. Mother died at Winter Quarters in 1847, leaving a family of five children. Jane, the oldest, was thirteen years old, and a little mother to the rest of us. I was ten and quite useful and was a great favorite with Brother and Sister B——, who had no children of her own, and when we started for the valley in 1848,

father permitted me to come with them, as our wagon was heavily loaded. Their wagon was a very comfortable one, drawn by a yoke of oxen and two cows. On the back was a box for the pig and when the day was very hot, Brother B. would stop and throw over him a bucket or two of water which greatly added to the pig's comfort. There was the coop, with the half dozen chickens. Although we were tired, for the women and children had to walk much of the way to lighten the heavily loaded wagons, the children of our camp were light-hearted and we made our own fun. At evening when we camped, all hands were busy for a while, with oxen to stake out, cows to milk, and supper to cook over the buffalo chips which the children had picked up. After our chores were all done, chickens gone to rest, supper eaten (which consisted of mush and milk or pancakes, with the fresh butter churned by the motion of the wagon from the morning's milking), the children had their play time. We gathered in groups for our games, to sing or listen to the stories of our famous story teller, Jim Martin. He delighted in frightening the younger children with his tales of the Indians and their custom of stealing little girls and torturing them. Nothing was too horrible or too sensational for Jim. We all lived in mortal terror of an Indian. One Saturday, about two in the afternoon, we formed camp until Monday. No traveling was done on Sunday. Sunday was a day of rest, a day to worship God. Saturday the women did the necessary washing and cooking, and prepared everything for an early start Monday. Sister B. had been very busy and did not know that Indians were camped near. She called me to go to the stream and get a bucket of water. Tying on my sunbonnet I started out with a hop and a jump. On turning the curve in the road I came on the Indian camp. My heart

stood still, I was too frightened to run or scream. What could I do? I knew they would steal me, for hadn't Jim Martin said so? The thought of mother came to me. My dear mother had taught us to pray and to have faith that our prayers would be answered; to ask for God's protecting care, and that if we were good and prayerful, He would send His guardian angel to watch over us and take care of us. I had faith that my prayers would be answered, so asked our Heavenly Father to keep me from harm. I forgot for the time Jim's Indian stories, and walked on with renewed courage. When I reached the camp a little Indian boy came out and ran after me. I was terribly frightened but the thought came to me not to run or scream but to laugh and play with him. I laughed, held out my pail and tipped it up for him to take a drink. He enjoyed the fun, took the pail, and we ran down to the stream. He filled the pail with water and we both took hold of it and walked back to camp. The squaw, his mother, stopped us, and talked to him. I wore a red handkerchief around my neck, for Nellie, I was not dressed beautifully as you girls are today, but had a faded calico dress, and a sunbonnet and was sunburned until I was as brown as a berry. I took off the red handkerchief, walked up to the squaw and gave it to her. This pleased her very much. She tied it around the little boy's neck. He laughed with delight, and taking up the pail of water, he and his mother walked with me to our camp. The Indians proved quite friendly, not molesting us at all. Don't you think the prayer of a little girl was answered?

Echo

I sometimes wonder where he lives,
This Echo that I never see.
I hear his voice, now in the hedge.
Then down behind the willow tree.

And when I call: "Oh, please come out,"

"Come out," he always quick replies.

"Hello, hello," again I say.

"Hello, hello," he softly cries.

He must be jolly, Echo must,

For when I laugh, "Ho, ho, ho, ho,"

Like any other friendly boy,

He answers me with "Ho, ho, ho."

I think perhaps he'd like to play.

I know some splendid things to do.

He must be lonely hiding there:

I wouldn't like it. Now, would you?

Teddy's Horses

Teddy has the prettiest little stable in the world. It is on the left side of the yard, and was built for his mother's summer house. But Teddy's mother does not often sit out of doors, so she gave it to Teddy for a play-house.

It has six sides, latticed and painted green, and is covered with vines and flowers. In front there is a climbing white rose; at the back is coral honeysuckle, and the sides have blue and white wistaria.

Inside, the long bunches of wistaria blooms hang right over the horses' heads. Teddy says they look like flower-grapes.

The horses are hitched all around to nails driven in the walls; each horse has a bridle fastened to his neck. There are eleven horses in all; some are chestnut-brown, one is white, and one is dark bay. Teddy's father cut them for him up in the woods behind the house.

Teddy can ride well on a live horse, and he has a beautiful red saddle of his own. But his mother will not let him go off alone, so for play he rides the stick-horses.

Every morning Teddy goes to the stable and feeds his horses. In the winter he gives them dried leaves, and

sometimes, corn. In the summer he lets them have fresh grass and clover.

After they have eaten, he rides one and leads another down to the "branch," until they all have had water. Then he rubs them well with a corn-cob for a curry-comb, and gets them clean and shining.

There is one heavy knotted stick which is the old work-horse. His name is "Suggs," and Teddy pretends to haul hay and fodder with him. The black horse is "Black Beauty," of course; and there is a dear little one which is a colt, named "Billie." Teddy rides "Billie" every day to "break"

She wears a bridle of black leather and red braid, with a tiny bell in the middle of her forehead. You can tell by her white button eyes that she is very wild. She rears and prances and kicks up with Teddy, but she does not get him off.

Teddy rides Mary Ellen for pleasure, or when he goes visiting; but when his mother tells him to go down to the meadow and drive up the cows, he runs to the stable for a plain, gentle pony, and they go trotting off. If he is sent with a note, over the hill to Auntie's, he generally rides the "Beauty" or "White Horse."



"They got their own long poles to push at the rings"

him, and the way that colt does cut up! Teddy gives him salt or sugar before he gets on, and pats and coaxes him, but he has thrown Teddy twice already. When he does that, Teddy quickly jumps on again, and gallops Billie about the yard as hard as he can, to teach him that he must not throw his rider.

The handsomest one is "Mary Ellen," Teddy's fine riding horse which his father brought him from Richmond. She has a black body, a gray head, and a long, wavy, black mane. Her head is made of cloth and stuffed, and her mane is fringe.

One day two little boys came to see Teddy; his blue-eyed cousin Jamie from over the hill, and a brown eyed fat boy named Dudley who also lived over the hill.

After luncheon, Teddy's mother said they might have a tournament.

They knew all about "tournaments" because the week before they had been to see one which the young men had had in town.

So Mandy, the colored girl, tacked some thin wooden strips on the top of three of the low fence posts, and Teddy's mother lent them three brass curtain rings to hang on the ends of

the strips; they got their own long poles to push at the rings, and Teddy lent the boys two of his horses.

Because Dudley was "company," he let him have "Mary Ellen." Jamie rode "Beauty," who was safe for a strange rider, and Teddy rode the frisky "Billie"—Teddy said "Billie" had just as well be learning.

Then Teddy's mother put feathers in their hats and tied calico sashes across their breasts, with the ends hanging down at the side. Jamie's was blue, Dudley's yellow, and Teddy's was red.

Then Teddy's mother, up on the porch, would call out, "One, two, three—Go!" and away one of them would rush, on his horse, holding his pole even with his shoulder and pointing at the rings.

Teddy looked up and kissed his hand to his mother, just as he started. When Jamie's turn came, he was so excited he ran too fast to get many rings, and as Dudley was too fat to run fast, he caught more rings than anybody else.

Teddy said that "Billie" got scared, and "carried on" so, he could not do a thing.

But they certainly all three, had a good time.

And while they were warm and tired, Mandy brought out a tray of something nice, and set it down on the large, flat rock under the apple tree. There were three little tumblers of raspberry-shrub, and a plate of tea-cakes—but they were not there long!

Monette and Joey

In the first days of October we got a wire telling us to expect the arrival of Simone Brizou, three years old, who was coming to the colony of the Orphans of the War which had been founded at Etretat on August 2, 1914.

There were already 500 motherless children there, whose fathers had been called to the army, their number growing from day to day. They came from every part of the country, but espe-

cially from the invaded provinces. Some of them had even been picked up in the German lines. Some came of their own accord, sometimes from quite long distances, walking in small bands under the guidance of an older child. Some were sent off in haste, the papers showing their identity fastened inside their pinafore pockets.

Such was the case with Simone Brizou. When the train stopped at the station of Etretat, we saw a little girl alight from a third class carriage, her eyes wide open with wonder. Round her neck was hung a card bearing these words: "I am going to the Orphans of the War in Etretat and am recommended to the kind care of travelers." This was surely Simone.

From the very first days of mobilization, her father had probably had to leave for the front. Some kind-hearted neighbor had taken care of the child, but unable to keep her any longer, was now sending her to the Orphans of the War. That was no doubt her simple story.

"Well, little one, here you are. What is your name?"

"Monette," she lisped.

"Monette Brizou, is it not?"—"Yes."

"I think," some one remarked, "we have a boy about six years old whose name is also Brizou, Joseph Brizou. Have you a brother, my little girl?"

After a moment's hesitation, the child uttered two syllables: "Joey."

"Well, he is here, I think, your brother. You shall see him."

Joseph Brizou had indeed come to the colony about a month before. How had the two children been separated? Who can say? In the invaded provinces this terrible war created such tragedies, destroying homes, scattering their inmates.

It was school time. The babies of the infant class organized in the colony were singing when Monette appeared, led by the hand. Every one stopped singing. The head-mistress said: "Whose little sister is this?"

No one answered, all were staring with eyes wide open.

"Whose little sister is this?" repeated the head-mistress.

At last a boy rose. Monette exclaimed, pointing to him: "That's Joey!"

The brother and sister kissed each other and the little newcomer was seated apart on a chair in the middle of the class, as she was the youngest. School work continued. After the singing came various exercises: the children were shown the movements of the smith, of the seamstress, the flight of the bird, the humming of the fly, the falling of rain.

Then they went for a walk; afterwards came dinner time. Several days passed. Monette and Joey were inseparable. They were evidently plotting something, for they kept whispering together and exchanged mysterious smiles. It was only noticed that at the 4 o'clock "gouter" when the children were given a piece of bread and a tablet of chocolate they ate dry bread, carefully putting their chocolate into their pocket or under their pinafore. Why? No one knew and in fact no one asked them. The matter had no importance, of course. The children were free to eat or not to eat their chocolate. And there was too much to be done and thought of in the colony for such small matters to be taken much notice of.

Five hundred children to look after, to care for, to bring up! They were divided in groups, each family occupying a house and temporarily given in charge of a "mother." And each group was called after the color of the woolen caps worn by all the little colonists: thus there were Sea-gulls, Violets, Mandarines, Poppies, etc. On Sundays the Principal received in his home two households, "mothers" and children. Toys and rewards were distributed; every effort was made to create some joy in the colony.

Joey and Monette were very good children, both very obedient, well be-

haved and quiet. They kept somewhat apart from the others and were always together, liking to talk to each other in a corner. Surely they had most interesting stories to talk about.

They were surrounded with special care and love, not only because they were the youngest, but still more because in the meantime a letter had been received telling that their father had fallen in one of the battles on the Yser. Monette and Joey thus found themselves quite alone in the world.

They did not know it. For children of that age are not told such things as long as it is possible to leave them in blissful ignorance. It would be time enough to reveal the truth to them after the war, after Victory.

So the days passed, and Monette and Joey went on plotting. One morning they entered the Principal's office carrying a roughly made parcel.

"What do you want here, children?" said a grave voice. Joey was the spokesman:

"We want to send this parcel, please, to our Papa who is at the war," he said without hesitating.

"What is in it?"

"Chocolate," the boy declared proudly.

"Thirty tablets!" Monette added.

Wondering glances were exchanged. Some eyes grew dim. But those of the children sparkled with joy. Unable to control her emotion, a lady went out of the room.

"Well done, Joey! Well done, my little Monette!" said Emile Vitta, the founder of the Association, with a voice he could hardly keep firm. "I see you have kind hearts, both of you. You shall never be forsaken. You were our children already, but you will be still more so now." Then with a smile he concluded: "All right then, this parcel will be sent to your father and many more tablets will be put in to make it bigger. So henceforward you must not go without your chocolate any more. And now, off with you, it's playtime!"—*Paul Brulat.*

The Children's Budget Box

Prayer

When the toil of the day is over,
And you're tired with frets and
care,
Then kneel to your Father in heaven,
Oh, kneel to Him then in prayer.

As you kneel in prayer in the evening
You forget the trials of the day,
And as you kneel in the morning,
All dejection shall flee away.

'Tis then that the great Consoler
Your distress and grief will share,
For there is nothing half so peaceful
As the sacred hour of prayer.

Miss Sina Jensen,

Age 16. Benmore, Tooele Co., Utah.



By George Adamson,
Age 12. 1325 Green St. S. L. City.

Our Flag

The first Flag was planned by George Washington, and made by Betsy Ross. She cut out thirteen stars which stood for the thirteen states, and she cut seven red and six white stripes, and sewed them together.

They did not have sewing machines in those days, so she sewed it by hand. Washington took the stars because they came from heaven, the red stripes stand for bravery, and to show the blood which our forefathers shed, and the white stripes for purity or loyalty, and to show that we had separated from the other countries.

The flag should never be raised before sunrise, and should never be taken down after sunset. While the flag is being moved it should never touch the ground, and should never be used as a trade mark or a costume, and should be handled with great care. If at any time we are singing such songs as the "Star Spangled Banner" and other patriotic songs, we should always stand. When we won our independence we had only thirteen states, but now they have grown until there are forty-eight states.

We give our hearts to God and our country—one country, one language, and one flag.

Marcus Rodeback,

Age 11.

Lago, Ida.

Marjory's Valentine Party

"Mama, oh, mama," called Marjory Kenwick, as she rushed into the dining room where her mother sat, "Can I have a Valentine party, for tomorrow is Valentine's day?"

"Well, dear, don't be so excited. We will see, perhaps you can," answered her kind, thoughtful mother, as she pressed a kiss on her daughter's brow.

As the mother prepared supper she

was thinking of the party and finally decided to let Marjory have one. So Mrs. Kenwick said, "Marjory, you can have your party and invite all your friends."

"Oh, mama, can I have heart-shaped refreshments and can I buy a valentine for each one?" asked Marjory.

Her mother assented to this, so before retiring they prepared little invitations to send to each little friend.

The next morning Marjory and her mother arose early to make preparations for the coming party.

When the little friends received their invitations to the party they came and were met by Marjory who took them into the dining room where valentine trimmings peeped from each corner.

They enjoyed themselves by playing games and dancing, after which Marjory served heart-shaped refreshments.

When they were prepared to leave, each little hand contained a beautiful valentine from Marjory.

"Well, mama, I have had a lovely time, and just because I had a good mother to help," Marjory said, as she gave her mother a genuine hug.

Lela Newell,
Age 14. Mona, Utah.

Faithul Marvin

Once there was a little girl who loved animals. She lived on a big farm. Her father owned a large number of sheep and cattle. This little girl's name was Emma Tuttle. Her papa gave her a baby dog for her birthday. She named him Marvin. One cold winter day she and Marvin went out for a walk. They had not gone very far when they heard a strange cry. The dog snooped around awhile and found what the noise was. Then he went back to the little girl and pulled her along by the dress. She said, "What is the matter, Marvin?" He replied "Bow wow!" Behind a brush there lay a new-born calf.

She told the dog to stay with it while she went to tell her father to come and take it to the house, which he did. She returned with her father where the faithful dog lay beside the half-frozen calf. The father, taking it in his arms, carried it to the house, where its stiffened body and limbs were made warm.

The father was so pleased with what the dog had done that he bought a dog collar upon which was written "Faithful Marvin."

Ruth Clark,
Panguitch, Utah.



By Birtren Langford,
Age 11. Summit, Iron County, Utah.

The Scared Farmer

'Tis March! The winds are blowing wildly, and clouds are gathering fast, and it looks as if we were going to have a heavy shower. The air is cool, you may be sure. School is out, the children are hurrying home before it begins to rain. The farmers are plowing, and preparing to plant their crops.

The roosters are crowing and strutting about freely as if they cared nothing for the rain, as long as the ground was dry.

A farmer who was out plowing was suddenly frightened by a sharp gust of wind that took off his hat and sent it flying through the air, with the farmer after it, trying to catch it.

Suddenly the wind blew the hat in front of the plowman's horses, and as they were scary, you might easily guess that they began to run. And the farmer hearing such a noise thinking that the whole town thought him crazy, and was trying to catch him, began to run all the faster.

Suddenly the people saw the horses running, and the bare headed man and they ran to catch them.

All at once the farmer stumbled over a pile of rocks and was instantly knocked senseless. The people at once ran to his rescue, and the next thing he knew three men were carrying him home, and you may be sure he was very glad when he was safely there. But he never afterward found the hat he was running to catch.

Eva Clegg,

Age 12.

Elmo, Utah.

A Beautiful Snow Scene

It was a pleasant sunny day, in the cold month of January. We were on our way to Sunday School, a distance of five miles, down the Teton river. The snowbirds were fluttering gaily in the fresh air, and the sun was shining beautifully on the crystal white snow. It made us feel like getting our

sleds and going coasting. The snow was crisp and sparkling. It was heaped high in the fields, and made a crunching noise as the horses and sleigh passed over it.

The hawthorne, cedar, chokecherry, shrubs and vines, that grow along the river bank, formed a most beautiful sight. They were covered with the glistening snow and frost, which nearly bore them to the ground.

Thelma Jorgensen,

R. D. No. 2, Box 22,

Age 12.

St. Anthony, Idaho.

John's Lesson

"Mother," said Jack, after finishing his morning chores, "may I go sleigh-riding today?"

"Yes, Jack," said his mother, "you may go, but come home at 5 o'clock."

Jack was glad. He ran to the shed and got his sled and skates.

On the next hill the boys were gathered around another boy on a bucking pony. He was whipping and swearing at his pony.

Jack hurried on and told him to try to lead him across the gulch, but the boy told Jack to mind his own business.

"All right, go ahead, then," said Jack.

The boy began whipping his pony again.

The pony threw down his head, bucked furiously, and started through the woods, headed straight for the canal. The next instant they heard a scream and looked to see him fall to the ground. Jack was the first to get where the fallen boy lay. Fifteen minutes later the doctor said that the boy's arm had been broken.

Three months later, when Jack met the boy, he ran up to Jack and told him that his mother wanted to see him. The boy took Jack to his mother. After he had stayed and played with the boy, whose name was John, he set out for home, and as he was going home John said that if he had

not hurt his horse he would not have got hurt himself.

And after that John never hit his horse, and when he saw others hitting a horse he always told them to treat it kindly.

Andrew Lindley,
Lund School,
Murray, Utah.



Juvenile Artist Unknown

Echoes

Once, when we moved into our new house,
And all was bare, not even a mouse,
Whenever we talked we all 'ist heard
Somethin' that sounds like a mockin' bird,
And Ma said 'twas echoes.

And once when my Pa chopped kindlin', one night,
And it was dark for one's eyesight,
My father he hollered, and I 'ist heard,
Somethin' 'at sounds like a mockin' bird,
And Pa said 'twas echoes.

I don't go out with Pa at night,
When there's nothin' to hear and
no pretty sight,
For I'se afraid of that sound I heard,
Somethin' 'at sounds like a mockin' bird,

But I don't think it's echoes.

Sterling F. Scoville,
932 23rd St., Ogden, Utah.

Baby Sister

We have a little girl,
She has a little curl,
Her eyes are a sky blue
Of the prettiest hue;
Her hair's a golden brown,
The nicest curls in town.
Sometimes she acts so queer,
And always really dear,
My sister Mary.

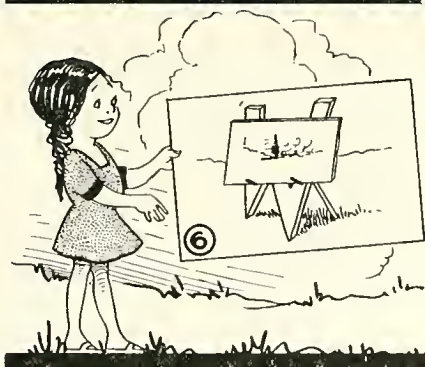
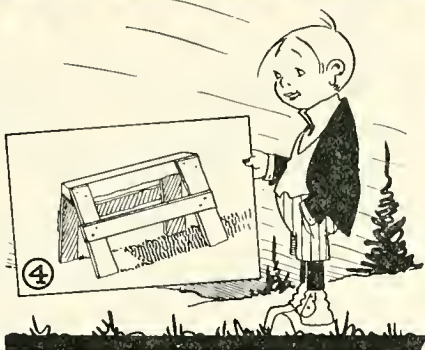
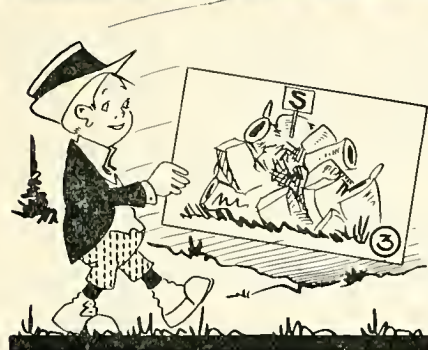
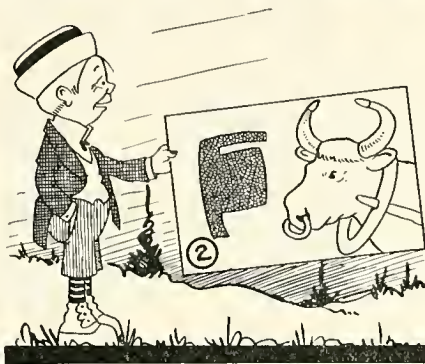
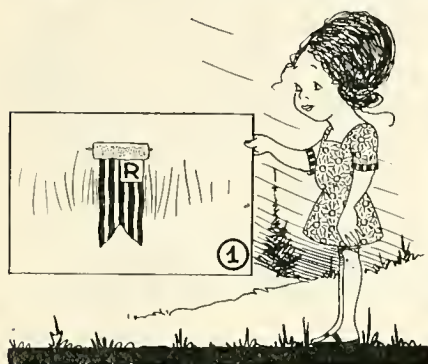
Cleona Heywood,
Age 10. Thatcher, Ariz.

Honorable Mention

Lyle Butler, Douglas, Arizona.
Goldie Case, Decater, Neb.
Fern Carroll, Bluebell, Utah.
Myrtle Clegg, Dubois, Idaho.
Walter Cramer, Idaho Falls, Idaho.
Virgil Camp, Pleasant View, Idaho.
LaRu Cowley, Byron, Wyoming.
Ruby Dorius, Ephraim, Utah.
Golda Elder, Henderson, Utah.
Janet Gray, Lorenzo, Idaho.
Leila Gailey, Kaysville, Utah.
Irene E. Gailey, Kaysville, Utah.
Daniel S. Jerman, Santaquin, Utah.
Sara Langton, Shelley, Idaho.
Grace Lancaster, Crescent, Utah.
Eva Mann, Woods Cross, Utah.
Afton Page, West Point, Utah.
Kyle Passey, Ogden, Utah.
Margaret Reid, Lund, Nev.
Dell J. Rollins
Grace Richards, Collinston, Utah.
Katherine L. Richards, Malad, Idaho.
Alice Sargent, Panguitch, Utah.
Keith Stewart, Dubois, Idaho.
Phyllis Sloan, Cardston, Canada.
Thomas C. Walker, Coalville, Utah.

ANIMALS IN UTAH

BY WALTER WELLMAN



Prizes of books will be given to each of the first ten under seventeen who correctly solve the Animals of Utah puzzle and send us the best article of not to exceed twenty lines, on the sub-

ject of kindness to animals. Answers and compositions must reach us not later than March 15. Address: Puzzle Editor, Juvenile Instructor, Room 202, L. D. S. Church Office Building, Salt Lake City.

DEAR LITTLE SHEILA

III



"Why does the
want forty ponies?"



asked . The



said



came ev-

ery year to buy ponies just for little



of other countries to ride. "Little Missy Sheila,"

said he, with a funny smile, "is going to America
to belong to a little



." Then Tom said,
"If Papa knew about that



he'd go
there and buy me one." "Tommy," said Molly,



"you know can't go and leave Mama with
her poor



all broke!" And then



back in her



and cried. Some



ran

down Tommy's cheeks, too; and he



told the sailor how his



had

fallen down some

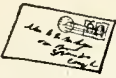




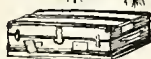












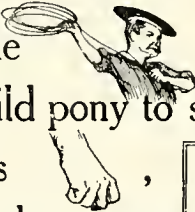
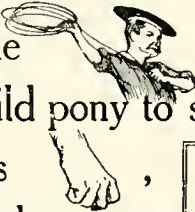
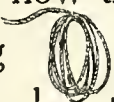





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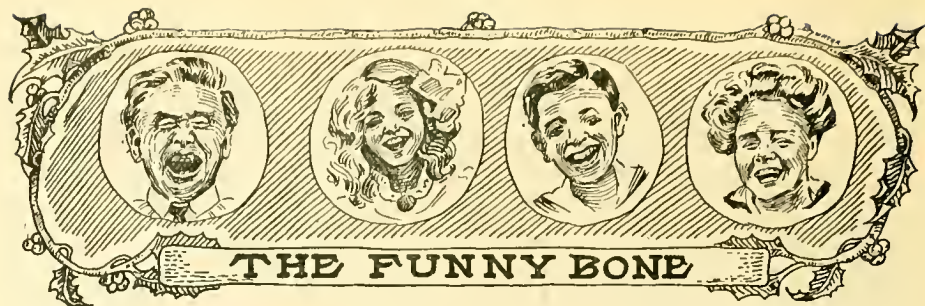
and broken her , and so his
was sending them home to America to stay with
Uncle Ned. And then he felt so bad Molly said



she would write a  to  to have  go to the  and buy a . She got her little desk out of her , and the  had a  and a lot of nice sharpened . But Molly had to print the words, so it took a long time, though she only said, "We send love and want 2 Shetland . They live in the North Sea with a  and his , and they keep 40 to sell. Have  give my love to Janet, and tell her Sheila is on my  and I feed her  .

But the  did not comfort Tommy, so the  said, "I show you how they catch wild pony to sell!" He had a long  coiled in his , and he threw it right over  and caught him fast. "Then they stand him in a , said he, "and row him out to the . Oh, how Missy Sheila stamped when the boat left her, and she saw  standing on the rocks crying!"





A Left-hander

"I'm quite a near neighbor of yours now," said Mr. Bore. "I'm living just across the river."

"Indeed," replied Miss Smart. "I hope you will drop in some day."

Shocking Dissipation

"My dear, you mustn't let anybody read that letter from cousin George at the front. I'm surprised that he'd write such things."

"What's the matter with his letter? It's mighty interesting."

"Some parts of it are, but his confessions of his disgraceful conduct are dreadful. I wouldn't for the world have any one know of his doings."

"I don't get you at all."

"Didn't you read that part of his letter where he says he was out with a British tank last night, and they rolled all over the place?"—Detroit Free Press.

Careless Comparison

Members S. P. C. A. (to brutal driver)—"No, my friend, I won't shut up. Your poor horse, unfortunately, can not speak like Balaam's ass, but I would have you know, sir, that I can."—Boston Transcript.

A Tight Squeeze

A young cadet was complaining of the tight fit of his uniform.

"Why, father, this collar presses my Adam's apple so hard that I can taste cider."

A Cinch

"How does Gladys manage to preserve her complexion so well?"

"Easily. She keeps it in air-tight jars."—Baltimore American.

Like Some Others.

Mrs. Housefly—"I warned that daughter of mine to beware of the men, and now she's gone and got mashed on an old baldhead."—Boston Transcript.

A Flivver

"Your father is an old crank," said the youth who had been told by his father that it was time to go.

Her father overheard the remark. "A crank is necessary in case of the lack of a self-starter," he retorted.—The Christian Herald.

Naturally

"Can you imagine," said a teacher of natural history, "anything worse than a giraffe with a sore throat?"

"Yes, sir," came the answer from one boy.

"What, pray?" asked the teacher in surprise.

"A centipede with corns."

Not Yet, But Soon

Tommy had been playing truant from school, and had spent a long, beautiful day fishing. On his way back he met one of his young cronies, who accosted him with the usual question, "Catch anything?"

At this, Tommy in all the consciousness of guilt, quickly responded: "Ain't been home yet."

A Hot One

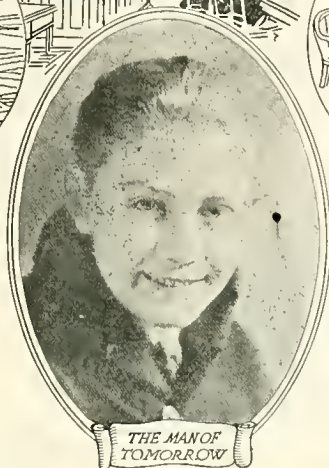
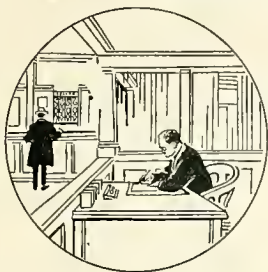
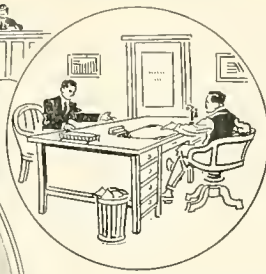
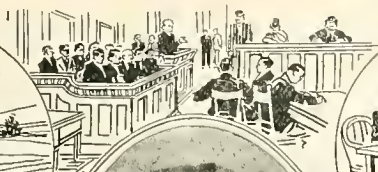
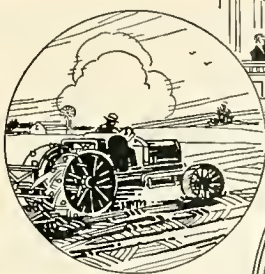
The teacher was giving a geography lesson and the class, having traveled from London to Labrador and from Thessaly to Timbuctoo, was thoroughly worn out. "And now," said the teacher, "we come to Germany, that important country governed by the kaiser. Tommy Jones, what is a kaiser?"

"Please'm," yawned Tommy Jones, "a stream o' hot water springin' up an' disturbin' the earth."

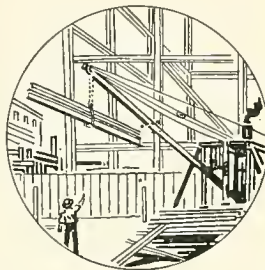
Ford?

The driver of a small car speeded out of a cross street and struck the street car squarely amidships. The street car conductor got off to investigate and collect evidence for his official report.

"What's the matter with you?" the conductor asked the driver. "Don't you know you can't run under my car with your top up?"



THE MAN OF
TOMORROW



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A few years ago a young man graduated from the law school of a noted university. He had a host of friends he had inherited a modest fortune and everybody predicted a brilliant career. But he didn't succeed. Why? Simply because he disliked office work and had no taste for the law and therefore he never even attempted to begin practice.

Having nothing definite to do he became discouraged and finally started on the downward path of dissipation. Fortunately, however, a wise friend, who understood the principles of "vocational guidance" took hold of the young man. He found that the boy loved outdoor life and that he was interested in

horses and machinery. Accordingly the boy was urged to purchase a farm and to study scientific farming.

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BOOKS ARE BEST

By Esther Matson

(Reprinted from "The Outlook" of Nov. 28)

"What kind of Christmas gifts have meant the most to you?" Well, what would you answer if suddenly confronted with this direct question? I, on the spur of the moment answered, "Books." This morning, on thinking it over, I still say, books. Yes, books are the best. And why? I have been asking myself that question too, and I have come to the conclusion that there are many reasons—indeed, as many as seven.

First of all, from the sheer practical standpoint, books make safe, compact, and handy parcels for sending. Compare them, for instance, with clumsy cushions, with fragile cut glass, with flowers that are prone to wilt, or with sweets that are likely to grow stale. A book done up in the very simplest, most straightforward way will make a joyous package. As for one done up in Futurist style—with weird colored wrapping papers and strange, nay, outlandish twine or cordings, perhaps plastered all over with ridiculous posters or mottoes—who on receiving such could resist one of the thrills that go from tip to toe?

Then, secondly, a book is bound to be decorative. This is true whether it be in a special so-called gift edition or merely in a good, wholesome every-day binding of cloth or leather. If you are a householder, you will be certain to appreciate this quality, and even if you live in an apartment or in rooms you will have chances to enjoy this decorative pleasantness. In a small suite, indeed, or in a single room you will have an even greater opportunity to become truly intimate with your books. As a matter of fact, it is ten chances to one that you will get more keen, intensive enjoyment out of your few than the mere millionaire in his mansion does out of his vast, separately housed collection.

Now, my third reason is in the nature of a corollary to my second. It is just the negative quality a book has of not being too insistent in this its decorative character. Really a rare quality this—almost uncanny, is it not, in a piece of matter? Neatly set in its place on the shelf, how unobtrusive your book is! Yet it is always ready; faithfully it stands at attention. It will answer to your slightest hint of need. Are there many objects of which you can say this? How is it with the sofa cushions? how with cretonnes? how with golden or silver knickknacks? how even with pictures? The gold object of art—and how many times is it clearly of gift?—will run the risk of palling. As for the silvern—what was it Shakespeare made Bassanio say of that casket in the play? At any rate, even paintings may bore one at times, and the fact is that all possessions are prone in certain moods to turn to lead—to seem wholly dry, stale, and unprofitable. But those are just the humors when your book comes to the rescue. You pull it down aimlessly. You turn a page or two, still listlessly. A sentence catches your eye. Another and another. You get interested. You

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read on and on. Presto! the world becomes a new place. You yourself become a new being. The very atmosphere has changed color. Thanks, a hundred thanks again, to the kind friend who sent so magic a talisman.

And now in my fourthly I am going to drop to an almost mercenary level. I am going to remind you that books—real books, of course, I mean, not mere best sellers—have permanent and ever-enhancing value. Like wine, they grow richer with the years.

Which brings me to an interesting point enough. For books do not only have lasting intrinsic value; they have as well the value of association of a unique sort. Let us suppose that you have been egotistic enough to mark your books as you have read them. Now as you turn back to old ones you will find that these markings will be like so many mile-stones by which you may note your growth in literary appreciation and in general understanding or perceptiveness. You will now observe with utter indifference some passage that stood out a favorite of ten years ago, and you will marvel why certain passages to whose beauties you have at last grown should have then gone unnoticed and unmarked.

Has it ever occurred to you that nothing else in the way of a gift reveals personality as does a book? It is almost impossible to choose a book and yet be utterly impersonal about it. Unconsciously the characteristics of an individual will come out in the making of his choice. If there is any truth in the old adage, "Tell me what you eat and I will tell you what you are," there is surely truth in its para-

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

phrase, "Tell me what books you pick out and I will tell you what you are."

But here there is a kind of double action. For the giver of a book does not merely reveal his own personality. He also suggests yours. In selecting what he thinks will please you he indicates his conception of your individuality. He takes account of the likes and dislikes, of the fondnesses and the passions, which are the outer fringes of your self. And here, by the by, comes in the chance to pay you the subtlest kind of compliment. You cannot help but be gratified thus to have a mirror held up before you in such flattering wise. Perhaps the gift is a rattling good yarn. The implication is that you have a normal, commonsensical appetite. Perhaps it is a book of travels. That intimates a knowledge of one of your tastes. Possibly it is a philosophic tome. Now philosophy happens to be one of the predilections you pride yourself on. Or again the gift may prove to be a volume of essays, or else a bit of verse. In either case there will be a pretty suggestion of belief that it will find in you a responsive vein.

Here followeth a sixth excellency of the book as gift: in addition to its revelation of mutual personalities it has, we must remember, a rare and unique power. It has power to put you in touch with the greatest minds of any age or any country. It can even bring it about that these minds in their very best of moods shall become your companions.

We know how pleasant it is in some strange city to meet some friend of a friend. Now it seems to me that to receive the gift of a book is a little like this. It comes from the giver like a letter of introduction, to the end of mutual friendship—as who should say: "I have found this author's mind entertaining, or gracious, or large and ennobling; I wish you too to enjoy this same entertainment, to know this grace, or this greatness and inspiration."

I come now to that word of Thoreau's about books. "A written word," wrote he, "is the choicest of relics. It is something at once more intimate with us and more universal than any other work of art. It is the work of art nearest to life itself."

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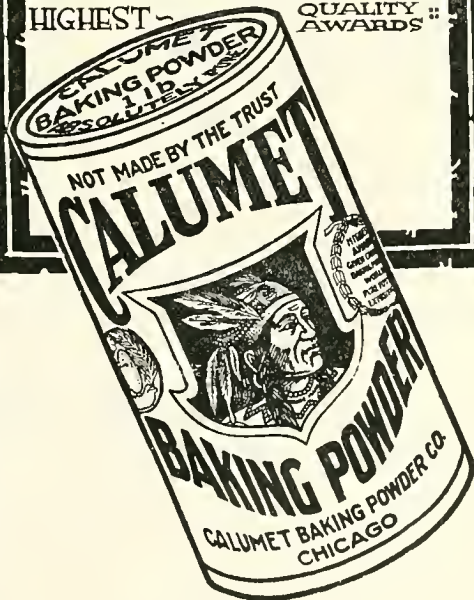
The Pirate-

"—Sh! What would happen to me if I were your kid? Well, if you're not acquainted with Calumet Bakings you don't know what a good excuse I have. *I Can't Help Helping Myself*—they're so good! Good for me, too, because Calumet Bakings are wholesome and easily digested." Millions of mothers use Calumet Baking Powder because of its purity—because it always gives best results and is economical in cost and use."

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QUALITY
AWARDS



LITERARY NOTICE

WITH THE CHILDREN ON SUNDAYS.—By SYLVANUS STALL, D.D. 135 line drawings, 8 full page color illustrations, by Miss C. M. Burd, 4 half tone pictures. Price, \$1.50. The Vir Publishing Company.

The author of the book was a lover of children, and he evidently knew how to win them. His avowed object is to render Sunday a delightful time without in any way detracting from the sacredness of the day. Realizing that the normal child mind is the same on every day of the week, he introduces the idea of "Playing Church." The little ones drive to Church, with chairs for horses. They act as ushers to their parents, their dollies and imaginary auditors. The children themselves do some of the preaching, and at the close of the service a chapter from "With the children on Sundays" is read. Questions are asked concerning the lessons taught, and at the conclusion the children and their parents take the imaginary ride back to their home.

In addition to this there are many Old Testament scenes which are enacted: The boy behind the sofa is Joseph in the Pit; the boy looking through the slats of the chairs which are placed around him, is Daniel in the Lion's Den, and so on. The entire book is new in the direction which it takes, and there never has been any book like it. Each of the 52 object sermons has a number of illustrations, and the full color page pictures and the half tone illustrations make the book exceedingly attractive. There is nothing controversial on its pages, and all parents will find it useful, especially the questions and little items of out of the way information. The chapters are all so interesting in this volume that one could scarcely speak of them as studies, but rather as illuminating conversations with the young. Those who have much teaching to do, and often find that their lessons fall flat and are stale and unprofitable, will find it full of suggestions, bright and stimulating from the first page to the last.



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In investigating the decisions handed down by pure food specialists and eminent domestic scientists, it is plainly evident that the overwhelming majority employ and advocate the use of Calumet Baking Powder. Calumet has won this popularity among experts on merit alone. They show no partiality. To obtain their approval a product must possess superiority. Calumet has been granted that approval for several reasons—first because it is absolutely sure in results, never fails and next because it is perfectly pure, leaves no trace of harmful residue in foods. Then—because it produces a better grade of bakings—cakes, biscuits, etc., that are remarkably light, tender and tasty. Finally—because of Calumet's surety and moderate price it is the most economical of all Baking Powders in cost and use.

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13a	Medium weight, unbleached cotton.....	1.50
14a	Medium weight, bleached cotton.....	1.50
15a	Heavy weight, unbleached cotton.....	2.00
16a	Heavy weight, bleached cotton.....	2.00
18a	Lisle, mercerized, medium weight.....	2.45
19a	Medium weight, part wool.....	2.50
20a	40% wool, medium weight.....	3.20
21a	Plain spun worsted.....	3.75
22a	All wool, heavy weight.....	5.25

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We will make Garments with double back for 25c extra

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